The Relief Society Magazine

March 1930

Vol. XVII No. 3

WINTER EXCURSION FARES

Via Southern Pacific Lines

To LOS ANGELES AND RETURN BOTH WAYS via SAN FRANCISCO $50.50

To LOS ANGELES via SAN FRANCISCO returning direct or route reversed $58.00

Proportionately low fares from all other points in UTAH, IDAHO and MONTANA. STOPOVERS ALLOWED AT ALL POINTS.

TICKETS ON SALE DAILY
FINAL RETURN LIMIT 8 MONTHS

For further information CALL, WRITE or PHONE

D. R. OWEN, GENERAL AGENT

41 SO. MAIN ST. SALT LAKE CITY

PHONES WAS. 3008—3078

Ride with PEP-ETHYL

YOU will never know what your car can do until you use PEP-Ethyl—PEP gasoline with its quick starting and high power features plus the anti-knock quality of Ethyl fluid.

Fill your tank with PEP-Ethyl today. Make sure you ask for *PEP-Ethyl*. It is made to perform *better* in mountainous regions and will start your car quicker.

PEP-Ethyl is manufactured and guaranteed by the

UTAH OIL REFINING COMPANY
Salt Lake City

PEP
The GAS with a PUNCH
WITH
ETHYL

When Buying Mention Relief Society Magazine

Ask your dealer for the famous Z. C. M. I.
Factory-Made

MOUNTAINEER OVERALLS

For men, youths, boys and children.

9-oz. Copper-Riveted

WAIST OVERALLS

For men and boys. Wear
'em and let 'er buck.

Guaranteed for Quality, Fit and Service

ALLOVERS and
PLAY SUITS
for Children

Z C M I

When You Come to Conference

Don't Fail To Visit Our Beautiful New Store!

C. G. CONN BAND INSTRUMENTS
MAJESTIC AND VICTOR RADIO

Mason and Hamlin and Chickering Pianos

All Latest Musical Instruments

Glen Bros. Music Co.

74 SOUTH MAIN

When Buying Mention Relief Society Magazine

L. D. S. GARMENTS

WINTER LINE

Selected from our extensive line of L. D. S. Garments we suggest the followinig numbers of winter wear:

No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies number..$1.25

No. 2 Old style, ribbed lgt. wgt. cotton, our standard summer wgt..... 1.25

No. 3 Ribbed med. wgt. cotton, bleached. Our all season number 1.90

No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number..... 2.25

No. 5 Part wool, ribbed unbleached. Our best selling wool number..... 3.00

No. 6 High grade rayon tricosham silk. For particular people $4.00

No. 7 Light wgt. new or old style, mercerized—silky finish 1.75

No. 8 Ribbed heavy wgt. unbleached cotton and wool. Our 50% wool number 4.25

No. 9 Light weight silk for ladies only, new style only 1.50

No. 10 Medium wgt. silk for men and women, new style only 2.50

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit. Postage prepaid.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager **28 Richards Street**

One-Half Block South of Temple Gates

Gratitude

Day by day more Food Buyers are patronizing our stores, showing their gratitude for having in their community, a fine, clean O. P. Skaggs System store where the highest quality merchandise can be bought at economy prices.

O. P. SKAGGS

FOOD *Efficient Service* *System* STORES

BUY AT

VOGELER'S

NEW SEEDS

Arriving Regularly

VOGELER'S PURITY SEEDS

"Best by Test"

Are Tested In Our

GERMINATORS

BABY CHICKS

Begin to Arrive March First

Send Us Your Order

NOW

Send for Catalogue

VOGELER SEED CO.

30 West First South Street

Salt Lake City

L. D. S. GARMENTS

Good grade, and well made. When ordering, state Size, New or Old Style, and if for man or lady. Postage prepaid. Sample on request.

147	Spring Needle, Flat Weave	$1.10	
208	Light Weight Rib	1.35	
32	Combed Cotton, Lt. Wt.	1.50	
222	Cotton Rayon Stripes	1.65	
294	Ladies' New Style, Rayon	2.00	
302	Ladies' New Style, Rayon	2.50	
307	Men's New Style, Rayon	2.75	
258	Double Card. Cot., Med. Wt.	1.95	
628	Merc. Lisle, Light Wt.	2.25	
264	Rayon Silk, Fine Quality	3.00	
748	Unbleached Cot., Hvy. Wt.	2.00	
754	Bleached Cot., Hvy. Wt.	2.25	
908	Unbleached Cot., Ex. Hvy.	2.75	
1072	Mixed Wool and Cotton	4.00	

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST. Salt Lake City, Utah

HALL'S CANKER MEDICINE

If you want to prevent canker or sore throat, use *Hall's Canker Medicine.*

If any of your children have canker or sore throat, give them *Hall's Canker Medicine.*

This wonderful medicine is sold by all Druggists.

In Buying Canker Medicine Don't Forget to Ask For

HALL'S CANKER MEDICINE

L. D. S. GARMENTS

Direct From Factory

You are guaranteed unusual wear and satisfaction from Cutler Garments. They are made from the best long wearing, two combed yarns.

No. 68	Ribbed ex. light Cotton knee length	$ .75	
No. 68	Old style or new style ¾ or long legs	.85	
No. 74	Ribbed light wt. cot.	1.10	
No. 84	Rib. Mercerized Lisle	1.85	
No. 76	Ribbed lt. wt. Lisle	1.35	
No. 63	Lt. Med. Unbleached Double Back	1.75	
No. 64	Ribbed Lt. Med. Cot.	1.35	
No. 62	Ribbed Med. Hvy. bleached	1.70	
Fine Wearing Rayon, Elbow and Knee Length		2.35	
Long Sleeves and Legs		2.85	
No. 61	Ribbed Med. Hvy. Unbleached Double Back	1.75	
No. 56	Ribbed Hvy. Cotton bleached	2.15	
No. 55	Ribbed Hvy. Cot., Unbleached Double Back	2.15	
No. 27	Ribbed Med. Wt. 50% Wool	3.35	
No. 39	Ribbed Hvy. Wt. 50% Wool	3.85	
No. 32	Silk and Wool	4.50	

WHITE TEMPLE PANTS

8 oz. Heavy Duck $1.75

SPECIAL MISSIONARY DISCOUNTS

In ordering garments please state if for men or women and if old or new styles are wanted.

Also give bust, height and weight.

SPECIAL—When you order three pair of garments at one time we allow you a 15% discount on the third pair. Marking 15c. Postage Prepaid.

Cutler's Long Wearing CLOTHES

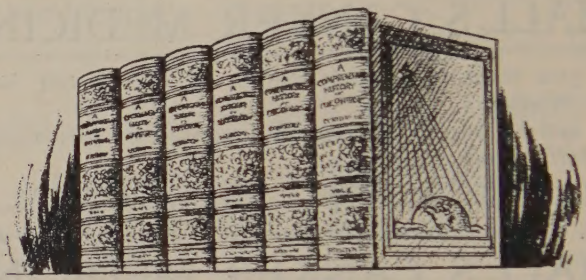
36 SOUTH MAIN ST.

GARMENTS UNDERWEAR

Ask for one of our folders describing the different services we offer.

Troy
LAUNDRY

Hyland 190 *Distinctive Work* Office 319 S. Main St.



A NEW AND EPOCHAL HISTORY OF THE CHURCH

A COMPREHENSIVE HISTORY OF THE CHURCH, by B. H. Roberts, spans a century of time—1830 to 1930—and tells in vivid narrative the story of martyrdom, exodus, pioneering, expansion and consolidation. Printed in 6 beautiful Art Craft volumes—off the press soon after April 6, 1930, in a limited edition. For complete information, call on or write to—

Deseret Book Company

44 East on South Temple Salt Lake City, Utah

USE

HUSLER'S FLOUR

Made in

SALT LAKE CITY

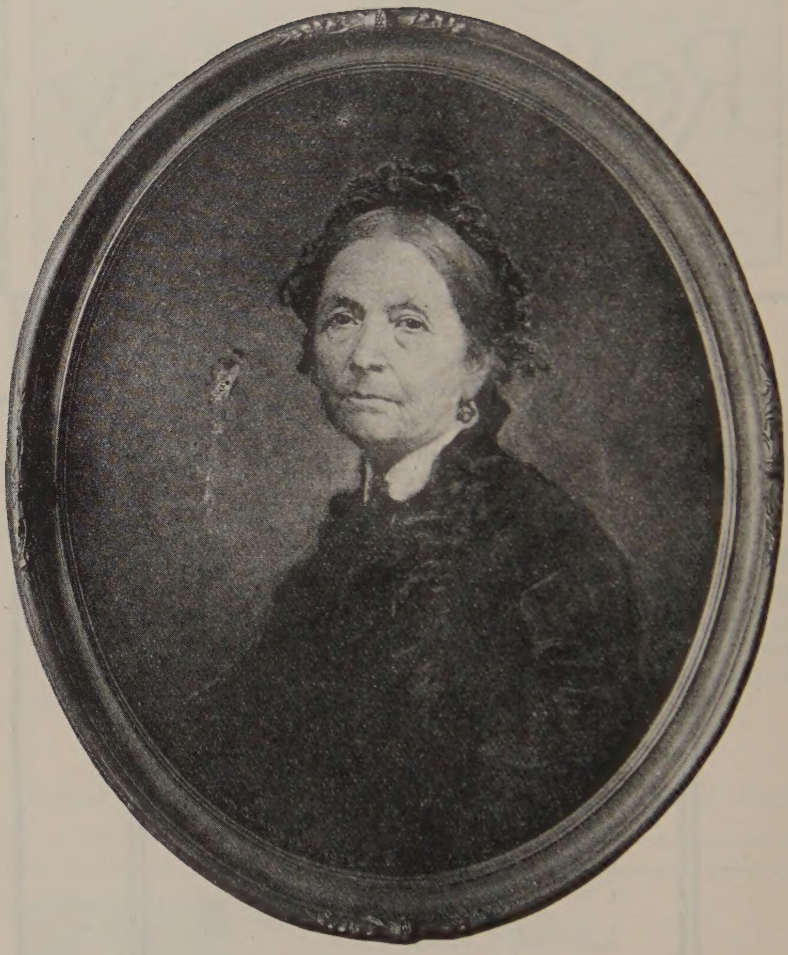
The Relief Society Magazine

CONTENTS

Portrait of Eliza R. Snow.....Frontispiece
Portrait of Zina D. H. Young..... 112
Portrait of Bathsheba W. Smith..... 114
Portrait of Emmeline B. Wells..... 116
Portrait of Clarissa S. Williams..... 118
Portrait of Louise Y. Robison..... 120
Spring is Here.....Bertha M. Rosevear 122
Our President's Visit..... 123
National Council of Women.....
.....Amy Brown Lyman 125
Editorial—A Hundred Years of Progress for Women 129
Portraits of Our Presidents..... 130
The New York Biennial..... 130
Autumn.....Josephine M. Duncan 131
Guide Lessons for May..... 132
Out of My Thorn...Helen Kimball Orgill 145
Notes from the Field..... 146
Some Outstanding Incidents in Joseph Smith's Life.....Carter E. Grant 150
Pictures in the Fire...Julia Collard Baker 155
Self-Reliance .....Lais V. Hales 156
The Quest .....Bertha A. Kleinman 159
Ninety-Four Years Young.J. A. Washburn 160
A Widow's Protective League.....
.....Elizabeth Cannon Porter 162
A March Reverie.....Helen Evans 163
Radio's Debt to Farming..... 164

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints
Room 20 Bishop's Bldg. Salt Lake City, Utah
$1.00 a Year—Single Copy, 10c
Foreign, $1.25 a Year—15c Single Copy
Entered as second-class matter at the Post Office, Salt Lake City, Utah
Phone Wasatch 3123

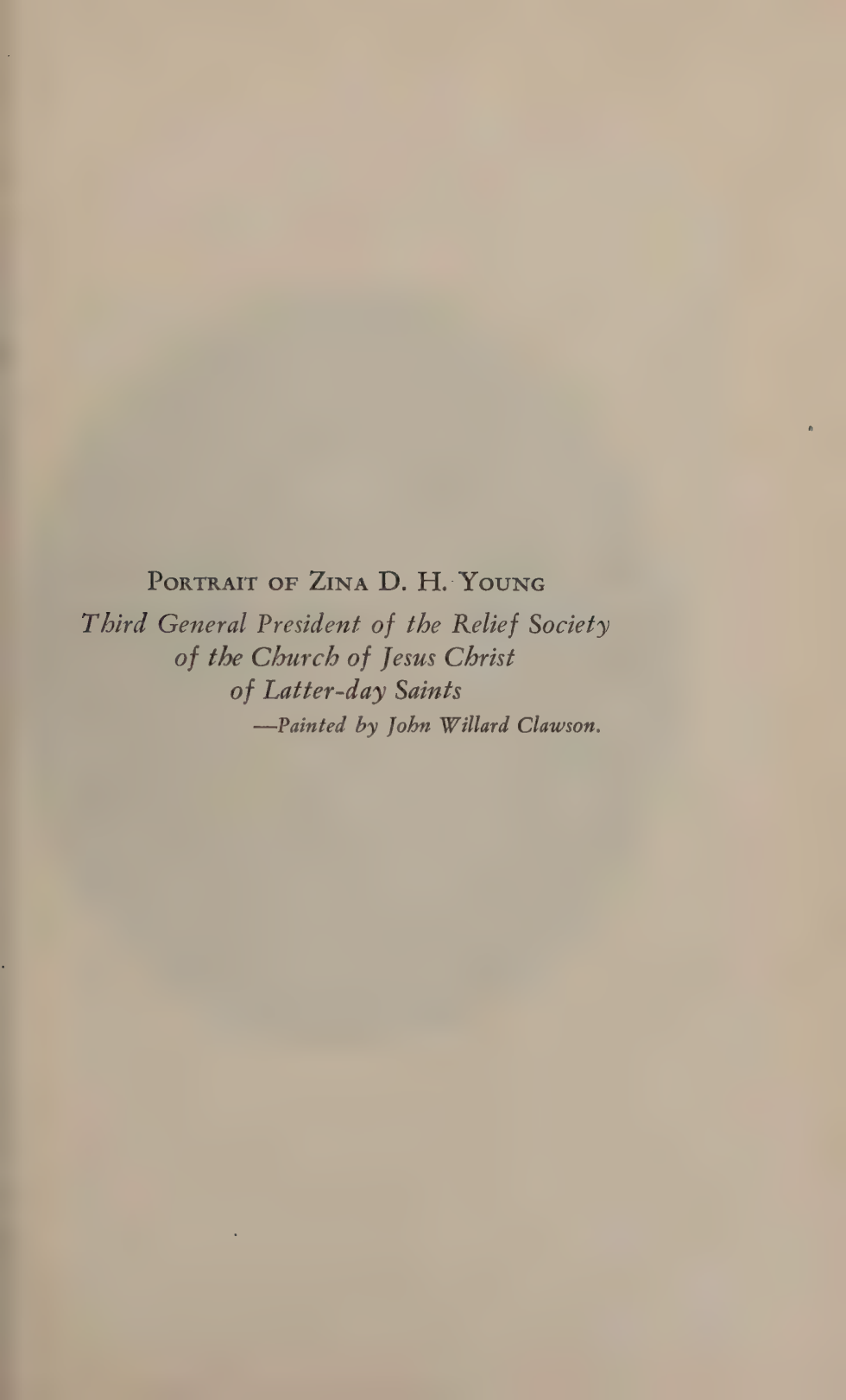
VOL. XVII MARCH, 1930 NO. 3



PORTRAIT OF ELIZA R. SNOW

Second General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints

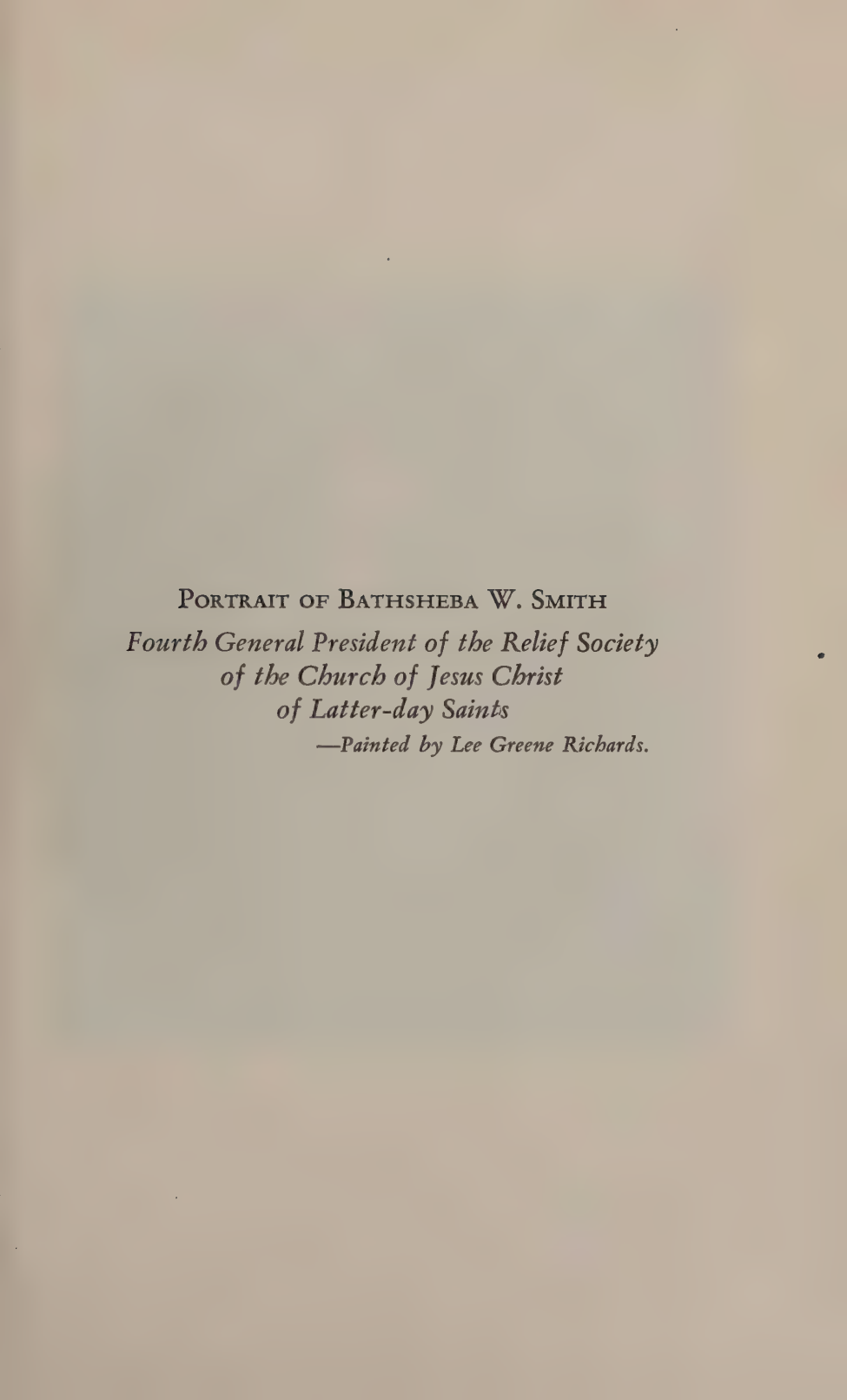
—Painted by John Willard Clawson.



PORTRAIT OF ZINA D. H. YOUNG

Third General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints

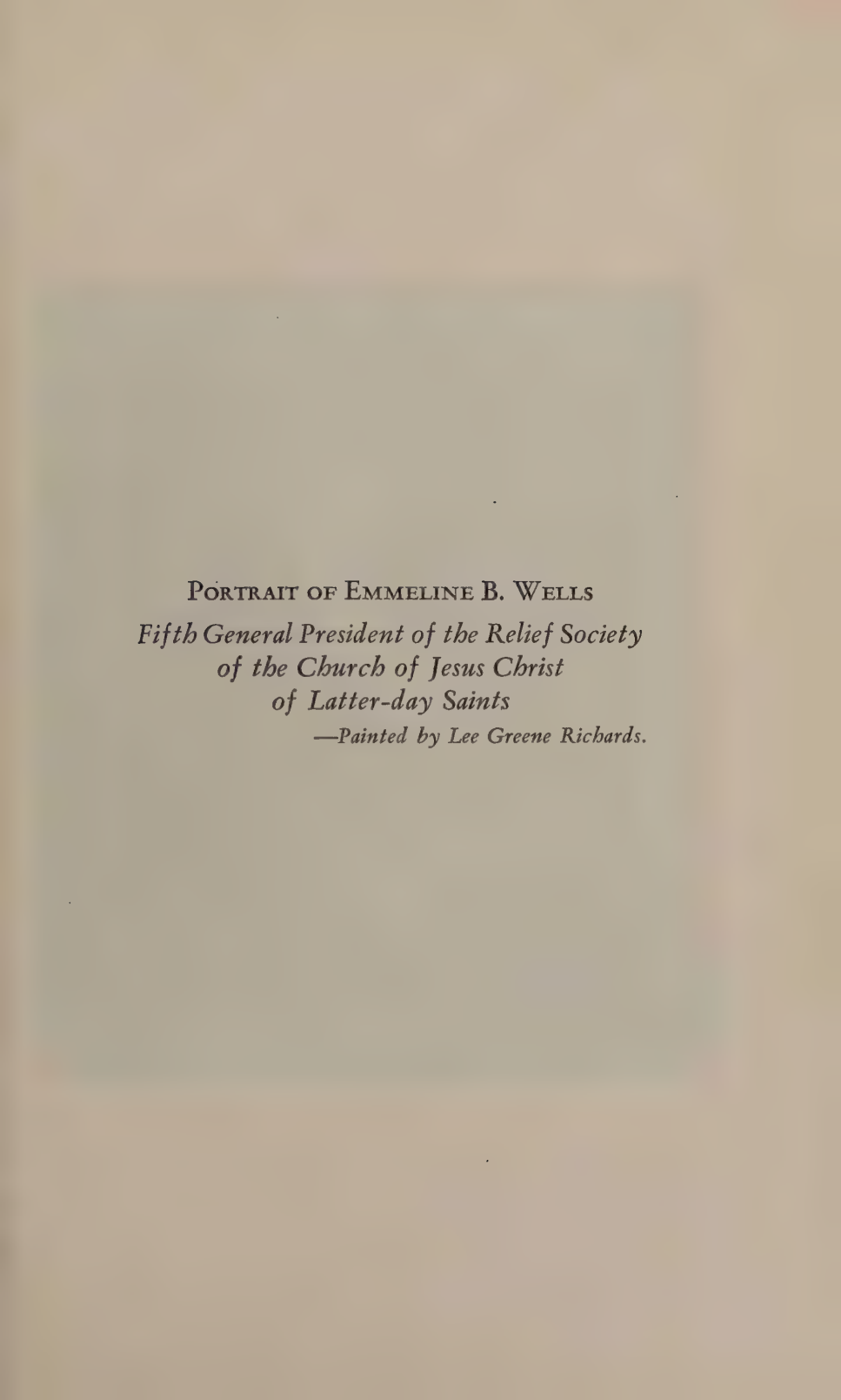
—Painted by John Willard Clawson.



PORTRAIT OF BATHSHEBA W. SMITH

Fourth General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints

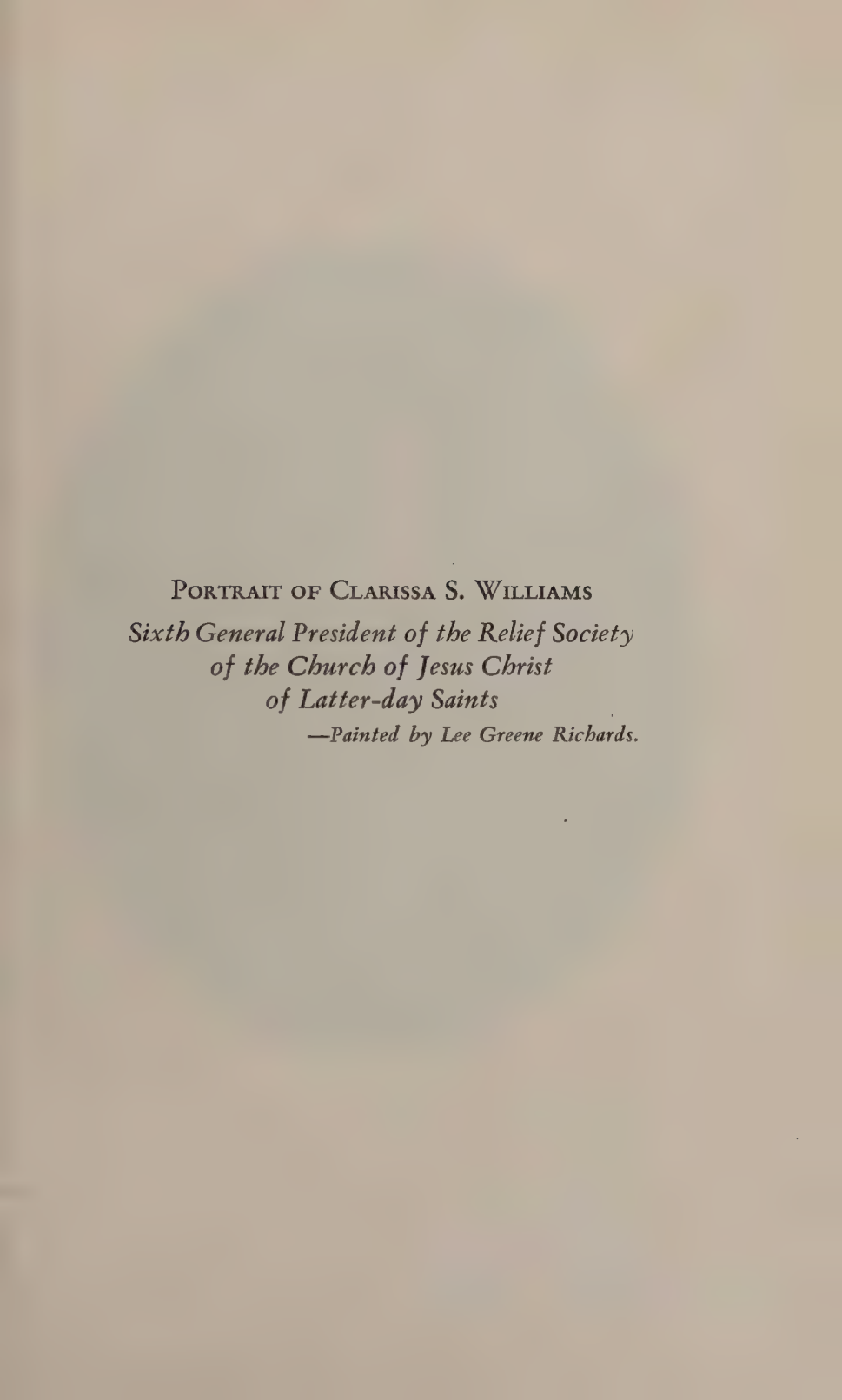
—Painted by Lee Greene Richards.



PORTRAIT OF EMMELINE B. WELLS

Fifth General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints

—Painted by Lee Greene Richards.



PORTRAIT OF CLARISSA S. WILLIAMS

Sixth General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints

—Painted by Lee Greene Richards.

PORTRAIT OF LOUISE Y. ROBISON

Seventh General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints

—Painted by John Willard Clawson.

Spring is Here

By Bertha M. Rosevear

Spring is here!
The robins tell it,
Piping forth their notes of praise,
How their call awakes the echoes
In these balmy days.

Spring is here,
The pussy willows,
In their soft grey furry coats,
Scramble up their stems to listen
To the robin's notes.

Spring is here;
The earth, responding,
Spreads a carpet cool and green,
While the brooks and rills go dancing
With a happy mien.

Spring is here,
The wild flowers waken,
Hear the robin's cheery call,
Don their gorgeous robes, and hasten
To the festival.

Spring is here,
The trees and bushes
Shake themselves in pure delight,
Then in haste they don their garments,
Green, and pink, and white.

Spring is here;
The robins tell it,
Piping forth their notes of praise,
While the whole creation answers
To their joyous lays.

THE
Relief Society Magazine

VOL. XVII MARCH, 1930 No. 3

Our President's Visit

President Louise Y. Robison has been radiating a good deal of enthusiasm since her return from the Biennial of the National Council of Women held in New York during the month of November. The program of the session, comprehensive and varied in nature, emphasized matters of interest in the home and community, such as education and the moving picture.

Sister Robison remained after the session, visiting Relief Societies in the Eastern States Mission. Our one regret in the matter is our sheer inability to express the interest and enthusiasm breathing through the verbal report of the President as she made it to the General Board. On her way she visited the organizations in Chicago, where she found a large group putting over the lesson work in an especially intelligent manner. From there she went to Cleveland, which brought to her an opportunity to visit Kirtland and behold the Kirtland Temple.

The Temple at Kirtland has not gone unnoticed in recent years; its stability and beauty have been written of by American architects. The President's account was in harmony with the general opinion. She expressed herself as impressed with the architecture; and counted it a solemn moment in her life to stand near the bronze tablet indicating the place where heavenly messengers had stood.

On her way to the Council meeting the President held a district conference at Palmyra. At the close of the day's meetings, in company with Sister Alice D. Moyle, President of the Eastern States Relief Society and Sister Ruth May Fox, the President of the Young Ladies' Mutual Improvement Association, she visited the Hill Cumorah and the Sacred Grove.

The Grove was seen at sunset, its crimson light casting a glamor over the falling leaves of the autumnal season. Nature and the memory of divine visitations mingled to produce a feeling of spiritual exaltation. Yet another factor was soon to enter in and emphasize the occasion. Sister Robison, Sister Moyle, and Sister Fox had gone to the Grove in an automobile; later came a group of missionaries, who had walked over the colorful landscape to that historic spot. It occurred to Sister Robinson that a song of praise, often appreciated as we pass in life's journey, could nowhere be more appropriate than in the Grove, where the Father and Son had appeared to the youth who

was destined to be the leader of Latter-day Israel.

Sister Moyle told the group of missionaries that Sister Robison would very much like to hear them sing; and this request they met with a rendition of "An Angel From On High."

The Relief Society at Palmyra came in for a just meed of praise. It furnishes a good example of how it is possible for the spirit of an organization to carry over and inspire to noble deeds. In that city of historic interest, there are five Latter-day Saint women who are all provided for, but who felt the urge to look about to see if there were those in the community not so fortunate.

One of the women acquainted with school work learned that it was difficult to obtain milk for some of the undernourished children attending the school. To meet the situation the Palmyra Relief Society contributed $5.50, which furnishes milk for one child during the year. Later they remodeled clothing for the children who were not warmly and appropriately clad.

When the teachers at the school saw what a splendid job had been done, they gave to the Relief Society their old clothing, to make use of in a similar manner. The attention of the Superintendent of schools was drawn to the situation and he remarked that he wished there were more women in the community who would busy themselves in so worthy a cause.

Sister Robison visited the Smith farm, where she enjoyed greatly the association of Elder Willard Bean and his wife. Through Brother Bean's initiative thirty thousand trees have been planted on the path to and on the Hill Cumorah, which for some time past has presented a rather barren appearance. Visits were made to the Associations in Philadelphia and Washington, and to Brooklyn, Albany, and Schenectady in New York State; also to Newark and Union City, in New Jersey. It is interesting to know, in relation to the Organizations in New Jersey, that a good many of the members are German Saints, who have immigrated rather recently.

Later Hartford, Connecticut, was visited, also Providence, Rhode Island, where one's attention is drawn to the fact that many are of English extraction. Then followed the visit to Boston, where Sister Robison was a guest in the home of her son Rulon Y. Robison, who is on the teaching staff of the New England Conservatory of Music. Here, as in New York City and Brooklyn, the organization is made up partly of students, who are in these centers studying, and the wives of professional men, who are there serving various educational and business institutions.

The courteous attention extended President Robison by the missionaries affected her deeply. She feels that it is only due them that the Magazine should carry her message of deep gratitude for all the kindness shown her while she was away. Everywhere the young missionaries, young ladies as well as young men, gave thoughtful attention to the details that helped to make her visit so thoroughly enjoyable and so truly profitable. Chief among those who served her faithfully and well were the esteemed President of the Mission, Elder James H. Moyle, and his wife who is the President of the Relief Society of the Eastern States Mission.

National Council of Women of the United States—Biennial Meeting

Amy Brown Lyman.

The National Council of Women of the United States held its fifteenth biennial meeting in New York City, November 4-9, 1929. Under the leadership of Dr. Valeria H. Parker, the president, delegates from twenty-four affiliated national organizations assembled, for conference and deliberation.

The Place and The People

In addition to the national officers and delegates the Council was honored by having in attendance Mrs. Anna Garlin Spencer, Honorary Vice President; Mrs. W. E. Sanford, of Hamilton, Canada, Treasurer of the International Council of Women; and Madam Laura Dreyfus-Barney, Vice Convenor of the Peace and Arbitration Committee, of the International Council of Women.

Two Latter-day Saint organizations were represented: Relief Society—President Louise Y. Robison, Mrs. Amy Brown Lyman, Mrs. James H. Moyle, Mrs. Howard R. Driggs; Young Ladies' Mutual Improvement Association — President Ruth May Fox, Miss Elva Moss, Miss Margaret Newman, Mrs. Frances Kirkham.

The meetings were held at the Home Making Center, Grand Central Palace, 480 Lexington Avenue, where the new office of the National Council is located, and where the large auditorium, banquet hall and committee rooms were tendered the Council free of charge.

The Home Making Center was established quite recently by the New York State Federation of Women's Clubs, as a laboratory for studying problems related to the home and to family life. It occupies the entire tenth floor of the Grand Central Palace. Here conferences and demonstrations are held to promote activities in which women are interested, and there is on display in the various rooms almost every type of equipment for the home,—displays from forty-three nations, and all but two of the States.

Through the generosity of the New York State Federations of Women's Clubs, the National Council of the United States, early in 1929, was offered office space in the Home Making Center free of charge. The offer was accepted with gratitude and appreciation, and in March 1929, the headquarters of the Council were moved to this location. Mrs. Sarah D. Gregory, who conceived the idea of the Home Making Center, and is now its educational director, had in early life been a close personal friend and admirer of Mrs. May Wright Sewell, one of the founders of the Council, and she was instrumental in bringing about the action which resulted in this offer to the National Council from the New York State Federation.

The office of the Council is spacious and attractive, with a full-time secretary in charge. It was a most convenient and home-like place for delegates to meet informally as well as by appointment, to exchange views and gather information regarding the National Council and

its affiliated groups, the International Council of Women, and women's organizations generally.

The sessions consisted of two meetings for executive officers, two board meetings, three business meetings for official delegates only, and thirteen general sessions.

Work of the Sessions.

The opening session was the most interesting meeting, with the President's address and the five-minute reports of the Presidents of the Member-Societies. Dr. Parker, reviewed and commented upon President Hoover's proposed White House Conference on Child Welfare, and the cooperation which the Planning Committee of the Conference desires of the National Council; the work being done in the interest of World Peace; the Prohibition movement, also the importance of the full support of the women of the nation in this task; the tariff question, which should be studied by the women of the nation. She spoke against companionate and child marriage, and made a plea for clean family life, a single moral standard, the elimination of the triangle and the substitution of the circle; for marriage based upon good health, good morals, and economic understanding. The reports of the Presidents indicated that the women of the Council are actively interested in promoting movements for the raising of health, living and working standards. The reports of Presidents Louise Y. Robison and Ruth May Fox were enthusiastically received.

The Forums covered the following subjects: Child Welfare; Education; Music; Motion Pictures; Public Health; Social Hygiene; Permanent Peace; Law Enforcement; Industrial Relations; Radio; Publicity. Many speakers of prominence appeared upon the programs: Dr. Harry A. Overstreet, of the Department of Philosophy of the College of the City of New York; Henry W. Thurston, Head of Child Welfare Department, New York School of Social Work; Don C. Seitz, Editor of the "Outlook"; Dr. C. E. A. Winslow, Professor of Public Health, Yale University; Dr. William F. Snow, General Director, American Social Hygiene Association; Mrs. Laura Puffer Morgan, National Council for Prevention of War.

Chief Topics In Brief

Dr. Overstreet said the central thought in education today is to teach power of mind. The awakened mind will find a way. Students should be judged by their power of mind rather than by the amount of information they possess.

Dr. Seitz criticized the types of pictures shown and the promotion method used by the picture industry for getting people, and especially children, to attend the theatre. He said the picture industry has but one standard—'are the seats filled?' He recommended federal supervision.

Dr. Winslow held that a yearly medical examination should be made possible for everybody; "to cure" is the voice of the past, "to prevent" is the voice of today. He urged a universal study of mental hygiene.

Dr. Andrews, secretary of the American Association for Labor Legislation, stated that the cost of accidents that are borne by industry, should include, in addition to broken machinery, broken bones; also that "slow poison" should be included.

Proceedings at the Banquet.

The chief social function of the convention was the International Banquet. At the speaker's table were seated the honored guests, the speakers of the evening, and the officers of the Council. The invocation was pronounced by the Rev. Anna Garlin Spencer. Dr. Parker, toastmistress, presented the speakers: "The International Council of Women"—Madame Laura Dreyfus Barney, Vice-Convenor, Peace and Arbitration Committee, International Council of Women; "The Responsibility of Women in International Affairs"—Mrs. Laura Puffer Morgan, Chairman, Committee of Permanent Peace, National Council of Women: "An Advocacy of Protective Tariff" — Representative Franklin W. Fort of New Jersey; "An Opposition to Protective Tariff—Philip LeBoutillier, President, National Merchants Retail Association; "The Foundation of Creative Peace"—Eduard C. Lindeman, New York School of Social Work; "Our Children—The World's Greatest Asset"—Dr. H. E. Barnard, Director Planning Committee White House Conference on Child Welfare.

Madame Dreyfus-Barney brought greetings from the International Council. Mrs. Morgan spoke in the interest of permanent peace, pointing out how women could promote the movement.

Dr. Barnard stated that after three months of preparatory work the President's Planning Committee for the White House Conference of Child Health and Protection is ready to function, and is about to begin the most sweeping study of child welfare that has ever been made.

For Protection of the Child

The whole problem of child health and protection is divided, Dr. Barnard reported, into four sections. The first of these is medical service, which is to be headed by Dr. Samuel M. Hamill of Philadelphia. His work divided into three subsections: one on pre-natal and maternal care, one on medical care of children, and one on growth and development.

The second section, public health service and administration, has Surgeon-general Hugh S. Cummings at its head, and consists of three subsections: public health organizations, communicable disease control, and milk production and control.

Section three is to be devoted to education and training, and is headed by Dr. F. J. Kelley. It has six sub-sections: the family and parent education, the infant and pre-school child, the school child, vocational guidance, child labor, recreation and physical education, and special classes.

Section four is to devote to the handicapped child, considering prevention, maintenance and protection. At its head is C. C. Carstens, director of the Child Welfare League of America. His work has four subsections: State and local organizations for the handicapped, a study of the physically and mentally deficient, of delinquency, and of the dependent child.

Social and Official

Two other interesting social events were the teas given respectively by Mrs. Otto H. Kahn, and Mrs. James D. Laidlaw, in honor

of the board members. It was a rare treat to view the beautiful art collection in the Kahn mansion, at 1100 Fifth Avenue, and to meet the charming wife of the great philanthropist.

The Utah delegates were entertained at dinner at the home of President and Mrs. James H. Moyle and at the home of Dr. and Mrs. Howard R. Driggs.

At the last business session the Conference discussed the matter of appointing delegates to the Quinquennial Meeting of the International Council of Women, to be held in Vienna in May 1930. The election of officers for the biennial period 1929-1931 resulted as follows:

President — Mrs. Frances P. Parks, of New York City.

First Vice-President, Mrs. Theodore J. Louden, Bloomington, Ind.

Second Vice-President, Miss Lena M. Phillips, New York City.

Third Vice-President, Mrs. Amy Brown Lyman, Salt Lake City, Ut.

Fourth Vice-President, Mrs. Sally W. Stewart, Chicago, Ill.

Corresponding Secretary, Mrs. Glenn L. Swiggett, Washington, D. C.

Recording Secretary, Mrs. Estelle M. Sternberger, New York City.

Treasurer, Mrs. Alfred G. Wilson, Detroit, Michigan.

Auditor, Dr. M. J. Bush, Philadelphia.

Just a bad cold —due to *overheating!*

A COMMON winter ailment —*in homes heated by old-fashioned methods*

Four out of ten men and seven out of ten women are incapacitated by colds each winter. School children are similarly affected. Medical experts say over 50 per cent of these cases can be prevented. They point out that most colds are caused by sharply fluctuating temperatures — a common condition in homes heated by old-fashioned methods.

Natural GAS
THE IDEAL FUEL

offers the remedy

Healthful, automatic Natural Gas heat can be installed in one day. Your home will be kept warm in the meantime. Call, phone or write for full details today.

If it's done with heat,
you can do it better with
Natural Gas

Utah Gas & Coke Co.
Ogden Gas Co.
Wasatch Gas Co.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON - - - - - - - - - - - - President
MRS. AMY BROWN LYMAN - - - - - - - - - - - - First Counselor
MRS. JULIA ALLEMAN CHILD - - - - - - - - - - - - Second Counselor
MRS. JULIA A. F. LUND - - - - - - - - - - - - General Secretary and Treasurer

Mrs. Emma A. Empey
Miss Sarah M. McLelland
Mrs. Annie Wells Cannon
Mrs. Jennie B. Knight
Mrs. Lalene H. Hart
Mrs. Lotta Paul Baxter
Mrs. Cora L. Bennion
Mrs. Amy Whipple Evans
Mrs. Ethel Reynolds Smith
Mrs. Rosannah C. Irvine
Miss Alice Louise Reynolds
Mrs. Nettie D. Bradford
Mrs. Elise B. Alder
Mrs. Inez K. Allen
Mrs. Ida P. Beal
Mrs. Kate M. Barker
Mrs. Marcia K. Howells
Mrs. Hazel H. Greenwood
Mrs. Emeline Y. Nebeker

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor - Alice Louise Reynolds
Manager - Louise Y. Robison
Assistant Manager - Amy Brown Lyman

Room 20, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah.

VOL. XVII MARCH, 1930 No. 3

EDITORIAL

A Hundred Years of Progress for Women

One of the things Relief Society workers know best is that when on March 17, 1842, the Prophet Joseph Smith organized the association he said he had turned the key for women. With this anniversary issue, of the Centenary Year, it should be interesting to cast about and see what evidence there is of the fulfillment of this prophecy.

In the first place, through modern invention, wives and mothers have been much relieved in their household duties. The energy of women has been released for better things, provided she chooses these better things. Recently we met a young mother returning home at 10 o'clock in the morning. She said "I am just coming from a class in child nutrition, one of my chief concerns these days."

Nevertheless, in our modern world, home is not the only place where women serve children. Women are found in laboratories, where they are working out nutrition problems for the guidance of mothers in the rearing of their children. In a recent experience we watched a college professor standing over a group of poorly nourished children in one of our educational institutions, giving to them all the advantage of her unusual training, in order that their bodies might be built up, their mental power stimulated, and their joy in life increased.

Another matter of interest is that women have done very conspicuous work out of the home during the century. We select a few examples at random:

Susan B. Anthony, headed the movement that resulted in women obtaining their suffrage; Francis Willard prepared the Nation for

prohibition; Clara Barton gave America its vision of Red Cross work. Jane Addams is conspicuous as a leader in social work; Charlotte Perkins Gillman is a philosopher; while lady Nancy Astor is a member of the British Parliament, and Ruth Bryan Owen a member of the Congress of the United States. Mabel Walker Willebrandt was Attorney General, and Florence Allen is Judge of the Supreme Court of the State of Ohio. Mary E. Woolley is a College President; while Ella Flagg Young was Superintendent of Schools in Chicago. Such names as Edna St. Vincent Millay and Rachel Crothers give evidence of the ability of women in literature, while the names of Dr. Florence R. Sabin and Dr. Alice Hamilton tell of their achievements in science. Maude Adams, Jane Cowle, Geraldine Farrar, and Mary Garden, proclaim woman's prominence in drama and opera.

Our readers will wish to add many names to the list of women in art, and we shall be highly gratified to know that they are indulging in so pleasant a pastime. It is interesting to realize that two of the women mentioned herein were born in Utah.

Portraits of Our Presidents

We are publishing in this issue of the Magazine photographs from oil paintings of the General Presidents of the Relief Society—portraits that adorn the Board room. Three of them have never before appeared in any publication, those of Eliza R. Snow, Zina D. H. Young and Louise Y. Robison. We are exceedingly happy to have these portraits as part of our surroundings, feeling that all women of the Church are proud of the comfortable and beautiful quarters in which our organizations are housed. Many visitors to Utah have expressed astonishment and delight on seeing the Church Office Building, the Presiding Bishop's Office, and the elegant quarters in which the Primary, the Young Ladies' Mutual Improvement Association and the Relief Society are located. Besides being undeniable evidences of our love of art these structures, these paintings, are mute but strong evidence of our power as community builders. All such things are eloquent expressions of the soul's reach; they are outward signs of inward growth.

The New York Biennial

Sifting the items of importance from the enthusiastic report made by our two delegates President Louise Y. Robison and Counselor Amy Brown Lyman to the Biennial of the National Council of Women held in New York, we draw attention first to the address made by President Louise Y. Robison reporting the Relief Society. Her address included a report on the two major activities of the organization: first, the relief work, which is carried on in the main according to the best methods that science has devised and experience revealed. Second, the educational program devoted to courses in religion, literature and social service. Next we

turn to the election of the Third Vice President of the National Council, Mrs. Amy Brown Lyman. She has held two other offices in the organization, that of Recording Secretary and Auditor. Mrs. Ruth May Fox, President of the Young Ladies' Mutual Improvement Association, has also served the organization as Auditor. This is the first time a Latter-day Saint woman has held a position in the Presidency of the organization. We are gratified at these developments, and tender sincere congratulations to Mrs. Lyman.

Autumn

By Josephine M. Duncan.

Second Honorable Mention in the Eliza R. Snow Contest.

A dreamy haze hangs in the air;
And like a sunbeam bright and fair,
The goldenglow in royal state
Raises its head beside the gate;
Smiling and basking in the sun
And one by one—
Wearying of their colors old,
The green leaves barter them for gold
And crimson hues. The shocks of wheat
To make the color scheme complete
In regal pride
And side by side
Now stand in yellow splendor while
They glory in fair Autumn's smile.
Upon the hill
The sheep no longer graze at will.
We marvel at the azure sky
With fleecy clouds that hasten by.
We revel in the beauty of
This last sad season that we love,
Because we know that soon the pall
Of winter will be over all.
Then no regrets can change again
The drifting snow to gentle rain.
And no repinings can recall
The asters by the garden wall,
Or coax the brilliant golden glow
From its warm bed beneath the snow.
Then let our hearts with joy be filled
For fruitful fields that have been tilled
By toil worn hands. And let us praise
Our maker for his wondrous ways.
Let us thank Him with heads bent low
For summer rain and winter snow.
And when the Harvest time is past
And bleak December comes at last,
Then let us lift our hearts and cry
A song of praise to God on high.

Guide Lessons for May

LESSON 1

Theology and Testimony

(First Week in May)

BOOK OF MORMON

LESSON 8: ALMA THE YOUNGER

This lesson covers the material found in the Book of Mormon between page 251 and page 282. It is a section of the life of one of the most remarkable men that ever lived in the flesh—Alma the Younger, the Saint Paul of the Book of Mormon.

The Matter of this lesson falls naturally into two parts, both of which are extraordinary in their character. Briefly stated these two divisions run as follows:

The Narrative.

Leaving Zarahemla after his reorganization of the Church there, Alma betook himself to the Gideonites, who lived on "the east side of the river Sidon" (wherever that was). He preached to these people with such success that he "established the order of the Church" there. Thence he crossed the river and visited the Melekites, with even greater effect, for we are informed that "they were baptized throughout all the land." Leaving the people of Melek and traveling "three days' journey" northward on the same side of Sidon, he arrived at Ammonihah. Here the people resisted his teaching, expelled him from their borders, and, when he returned another way at the command of an angel, imprisoned both him and Amulek, a native convert. Some were converted, however, and left the place but subsequently the entire population of this disreputable land was wiped out by Lamanites and its buildings razed. Ever afterwards it was called the Desolation of Nehors. Alma, with his converts, returned to Zarahemla.

Alma's Teachings

The doctrines taught at these three places may be grouped as follows:

First, the ideas revolving about the name of Christ. It must be kept in mind that Alma lived in the last century of the Old Era, before the advent of Jesus. This is why these ideas are remarkable. Alma taught that Jesus would be born in Palestine, that his mother would bear the name of Mary, that he would be called the Son of God, being "conceived by the power of the Holy Ghost," that he would "'take upon himself the pains and sicknesses of his people," that he would "loose the bonds of death" and redeem mankind, and that he would visit the Nephites.

Second, the ideas that cluster about life here below. These are, in general, faith, repentance, and good works. Not only in the three places mentioned but everywhere he went, he preached against "all lying, and deceivings, and envying, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, adultery, and all manner of lasciv-

iousness," and urged a life full of good deeds.

Third, the resurrection. This was to be very literal. The spirit and the body were to be reunited in "perfect form," as at present, and we should have "a bright recollection of all our guilt." Moreover, the next life would be dependent on what we thought and did and said in this life, for those who were "filthy" here would be "filthy" there. As through Adam death come to all men, so through Christ eternal life would come to all, and exaltation to those who sought it in faith and righteousness.

Outline.

I. Narrative of events.
  1. In Gideon
    a. Where Gideon was.
    b. Alma's work there.
    c. Results
  2. In Mulek
    a. Where Mulek was.
    b. Alma's work there
    c. Results.
  3. In Ammonihah.
    a. Where the place was.
    b. Atheistic conditions there
    c. Alma and Amulek.
    d. What happened to these two there.
    e. Results.
      (1). To those who repented
      (2). To Zeezrom
      (3). To the place and people generally.

II. Teachings.
  1. Concerning Christ.
    a. His earthly ministry.
    b. His birth and character.
    c. His work for mankind.
    d. After his resurrection.
  2. Concerning this life.
    a. Principles and ordinances
    b. Conduct.
  3. The resurrection.
    a. Its literalness.
    b. By whom brought about.
    c. Conditions of eternal life
      (1). General salvation
      (2). Personal salvation.

Observations.

1. Paul and Alma: Careful readers of the Book of Mormon have observed the similarity between the Apostle Paul and Alma, in the details of their lives, their intellect, and their vast energy.

Paul's life fell in the first century after Christ, that of Alma in the first century before Christ. Both, apparently, were well educated after the manner of their times, although Paul was most likely the greater scholar. In both lives the crisis was a vision—a vision of an angel to the Nephite and of the risen Lord to the Jew; and in both, this meant a turning in their lives, a change to to the Christian ideal into powerful champions of the faith. The American, like the European, suffered shame, violence, and imprisonment for his advocacy of the Cause. Only, in the case of the former his devotion was crowned with translation of the body, and in the latter with martyrdom.

Intellectually Paul and Alma were the outstanding men in Christian and Nephite thought respectively. Of Paul we need say nothing more here, for the world over he is recognized as the most powerful influence, after Jesus himself, in the shaping of the new faith. Our concern here is chiefly with Alma.

Alma had a grasp of the truths of revealed religion that is not excelled by that of Paul, and certainly his expression of them is superior to Paul's in clearness. His thought is not as involved in refinements

and subtleties as that of the Apostle to the Gentiles. But that, maybe, is due to the fact that there were no heathen philosophies at work among the Nephites, with their abstractions and man-made reasonings. And then too the Nephites stuck more closely to the fundamentals of the faith than the Jew—which involves us in fewer theological entanglements.

There is a close resemblance too in the intense missionary zeal of the two men. In a previous lesson we called attention to the strange fact that converts to religious truth, nearly always feel impelled, as by some external force, to see that others are brought "into the light". In no historical character is this spirit more dominant than in the two men we are now considering. Their consuming devotion to the task of disseminating their faith is what is often turned fanaticism by an outsider. In Alma and Paul however it seems to be due partly to an effort to make up for lost time, when they were engaged in opposing what they afterwards advocated, but partly to their native energy.

2. Alma's Times: In the present lesson, we get several glimpses into the social and political conditions during this period.

As we already have seen, the Nephites were living under a kind of democracy instead of a monarchy. At the time which we have reached in this lesson they had been living thus for ten years. Their government was of the simplest kind, being a judgeship. There was a chief judge, with what we may term district and local judges, all elected by the people. Misdemeanors on the part of these various officials were provided against by making the lower judges answerable to the chief justice and the chief judge amenable to a court of lesser judges. But a principal defect in the system, it seems, was that these officers were paid, not a stipulated salary, but an amount in proportion to the time they put in. And so it happened sometimes, as at Ammonihah, that a corrupt judge would increase his income by "stirring up the people to riotings and all manner of disturbances." Thus it was that Amulek could truthfully say to the people of his native city, "The foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges."

For the Nephites had lawyers as well as judges. One of these was Zeezrom. And if we may judge the rest of the legal lights among the Nephites by this man, they were a shrewd lot, with their eye open to the main chance. Zeezrom was not only a sharp inquisitor, as his questioning of Alma and Amulek shows, but he was not above both bribery and deception. At least he tried these on this occasion. It happened however that he was caught himself in the trap he had laid for the prophets.

It is in this lesson also that we obtain most of our information about the monetary system of the Nephites. The historian tells us the relative, but not the absolute, values of the coins they used. Gold and silver seem to have been the only metals used for coins. Until the times of the Judges the standard of "reckoning and measure" changed "according to the minds and the circumstances of the people in every generation," till the time of Mosiah when these were permanently established. Elder George Reynolds

was of the opinion that the names of these coins "were identical with or derived from, those of familiar persons or places." And that may easily be the case, for with the Nephites proper names, especially of persons, appear to have been the starting point of many things. Their cities and "lands" derived their names, for the most part, from the names of the first settler of consequence there.

Also we gather from the material in this lesson and other lessons that the Nephites had jails, arresting officials, criminals, freedom of speech and action up to a given point. And then too they had, especially at such places as Ammonihah, evil-minded men who played upon the masses and used them to attain their own purposes in politics and private life. All of which goes to show that human nature is at bottom much the same in one place as another, in one age of the world as another.

3. Zeezrom and Amulek: That Nephite society abounded in minor interesting characters is evident from the rather accidental appearance of Zeezrom and Amulek in the narrative. For we must never forget that the purpose of all the writers of the Book of Mormon was not to give a complete, even though brief, history of its peoples but rather to outline God's dealings with the Nephites and Jaredites.

Zeezrom was a lawyer—and a sharp one. If it were not for his questioning Alma and Amulek on the occasion of their visit to Ammonihah, we might never have known that the Nephites had lawyers. At the core Zeezrom was a good man, notwithstanding his attempt at deception and bribery on this occasion. He may have thought at first that he was doing his people a service in exposing the preachers, Alma and Amulek. But when his purpose was detected, he saw the light, and altered his conduct accordingly. His extreme mental anguish later, when he imagined that his actions had led to the probable death of the two men, also shows that his natural disposition was good.

Amulek was one of Ammonihah's rich men. We are not told how he became such except that it was by his "industry." It is interesting to know that he was a lineal descendant of Nephi—of which he appears to have been proud. Also he was "a man of no small reputation" in his community, as he himself tells his fellow townsmen. This reputation may have been due to his wealth or to his family, or to both. At all events, he seems to have been a man of some character, to judge by his manner of address.

He charges himself with having neglected to avail himself of the opportunity to become familiar with the Lord's "mysteries and marvelous power." But if so, it does not take him long to make up for these lost opportunities, for under the teaching of Alma, he learns very rapidly. And the fine courage he displays in his preaching matches Alma's own. He is a good example of the minor prophet among the Nephites.

Questions.

1. Give the story part of this lesson.
2. Tell what it says about.
   a. Christ.
   b. What we are to do here and now.
   c. The resurrection.
3. Who was Zeezrom? Amulek?

4. Where were these places with respect to the river Sidon; Gideon, Melech, Ammonihah?
5. Why is Alma called the Paul of the Book of Mormon.
6. What does the phrase "my women" mean to you in Alma Chapter 10, verse 11?
7. What are the political and social conditions of this period?
8. What happened to Ammonihah?

References

Book of Mormon, pages 251-282.

Reynold's "Dictionary of the Book of Mormon," under Alma, Ammonihah, Zeezrom, Amulek.

Evans's "Message and Characters of the Book of Mormon," pages 168-177.

LESSON 2

Work and Business

TEACHERS' TOPICS

(Second Week in May)

Courtesy

1. Courtesy is the heir-loom of civilization.

As far back as the days of knighthood there were prevailing courtesies which have come down to us. The knights raised their visors in acknowledgment of friends even as our gentlemen of today raise their hats in courteous recognition of friends and acquaintances.

2. Courtesy is consideration for others, that is:
   1. Careful thoughtfulness of others.
   2. The will to do for others the things you would have others do for you.
   3. The will to say to others the pleasant, courteous thing you would have others say to you.
   4. Forgetfulness of self.
3. What some noted people have thought of courtesy.

Confucius, the Chinese sage, considered courtesy a requisite of virtue. Virtue in itself was not enough without politeness. He "saw courtesies as coming from the heart," maintaining that "when they are practiced with all the heart a moral elevation ensues."

W. E. Gladstone said to his countrymen, "Let us respect the ancient manners, and recollect that if the true soul of chivalry has died among us, with it all that is good in society has died."

Lord Chesterfield in one of the famous "Letters to His Son" said, "Moral virtues are the foundation of society in general, and of friendship in particular; but attentions, manners, and graces both adorn and strengthen them."

Samuel Smiles writes, "A man's manner, to a certain extent, indicates his character. It is the external exponent of his inner nature." "Manners are not idle, but the fruit of noble nature and of loyal mind." —*Tennyson.*

"A beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of the fine arts."—*Emerson.*

"Manners are often too much neglected; they are most important to men, no less than to women—Life is too short to get over a bad manner; besides, manners are the shadows of virtues."—*Rev. Sidney Smith.*

4. Some well known examples of courtesy.
   1. The pleasant, cheery, short visit to the sick room, or the bouquet of flowers.
   2. The glass of jelly, the unexpected dinner; the magazine or book to the kept-in.
   3. All of the acts of neighborliness in times of trouble or sorrow, where self is in the background.
   4. Behavior on the street, sidewalk, or public places.
      a. The low tone of voice—the quiet laugh. Avoid the "loud laugh that speaks the vacant mind."
      b. Avoid blocking traffic.
      c. Keeping in line in purchasing tickets, in getting or sending mail; at voting places.
      d. Not jostling in a crowd nor elbowing one's way through. (Get through by courteous apologies for necessary haste.)
      e. Carrying umbrellas so as not to annoy others. (Scraping the feet in walking is considered boorish.)
      f. Applauding without stamping or whistling.
      g. Eating or chewing where others are not participating is discourteous and rude.
      h. A gentleman offering his seat to a lady, or a younger person to an older is still considered an act of courtesy.

5. Courtesy a mark of culture.
   1. Courtesies are the rules of the cultural life and must be followed if we would play the game.
   2. The old courtesies or manners were based upon the Christian principles of unselfishness.
   3. Money or position is not a prerequisite for gentle manners but rather, "that instinctive yearning of mankind for a system of life regulated by good taste, high intelligence, and sound affections."
   4. In this age of worship of the "Golden Calf," almost anything can be bought and sold; but even as the veneers are detected from the real polished woods, so insincere manners lack the genuineness which make the best society. "The best society is not a fellowship of the wealthy nor does it seek to exclude those who are not of exalted birth; it is an association of gentle-folk, in which good form in speech, charm of manner, knowledge of social pleasantness, and instinctive consideration for the feelings of others, are the credentials by which society the world over recognizes its chosen members.

6. The span of Courtesy.
   1. Parents and children.
   2. Brothers and sisters.
   3. Friends, loved ones, and acquaintances.
   4. Employers and Employees.
   5. The ward members and the officers.
   6. The governed and the governor.
   7. The President and his people.
   8. The King and his subjects.

Even as "mercy becomes the throned monarch better than his crown" so courtesy exalts all who practice it with full purpose of heart.

LESSON 3

Literature

(Third Week in May)

SCHUMANN-HEINK

The Last of the Titans.

The biography of Madam Schumann-Heink, by Mary Lawton, is more than a biography of a single woman—it is, like all good biographies, a biography of her times as well. And what a biography it really is!

Across the pages of the book walk some of the greatest figures of the past half century. Not only do we catch glimpses of the great musicians of her time with whom the singer was on intimate terms, but in addition we behold the Kaiser, King Edward of England, Theodore Roosevelt, Woodrow Wilson, William Howard Taft, and other statesmen who have had much to do with the shifting policies of the world.

These great characters, of course, do not appear exactly as they are. Each is seen through Madam Schumann-Heink's eyes; therefore, we not only see them as she saw them, but through them we see other sides of her that might not have been revealed in any other manner.

One of the publicists of the book company has this to say:

"Mary Lawton has not only told the story of this great career with captivating charm, but she has given us, as well, rare and amusing anecdotes of other notables of the time. A brilliant panorama! The rich and the poor, the great and the small, kings and queens, singers, composers, violinists and pianists, writers and painters, the butcher, the baker, the candle-stick maker—one and all—Schumann-Heink runs the gamut! From the fat old grocery woman who demanded a dance in exchange for a piece of cheese—to the Emperor who bestowed a decoration! From the poor rope-maker's little boy who brings her a glass of Jamaica ginger for the stomach ache—to Queen Victoria. From the sick, starving baby in the theatre, that she nursed back to life—to the Empress of Germany! And from cleaning monkey cages in a circus for her dinner—to our own President Roosevelt! All these pass before us, one by one, in this amazing human narrative."

Besides the numerous notables mentioned in the book, whose pictures are not given, there are the following whose pictures are given or whose likeness, snapshots only however, are presented to the delighted reader. These snaps are all colored by Madam Schumann-Heink's humor, her admiration, her reverence, or love. Like the painted portrait of men and women, they reveal the great men and women truly, but in addition, they reveal the painter as well. We see the soul of the Madam in each one.

I have taken the trouble to page the photograph or the written picture of twenty-five of these famous people. It is by belief that an excellent lesson in musical and political history can be had from going over the most important of these. In most cases where the photograph of the person is given, there will be found on nearby pages Madam

Schumann-Heink's word portraits of the individual so deftly caught and recorded by Mary Lawton.

(I am using the order used by the book company in a four page leaflet concerning the book, which they issued at the time of its publication.)

A Gallery of Notables

Lilli Lehmann, p. 178; Cosima Wagner, p. 261; Enrico Caruso, 298; Hans Von Bulow, 78; Pol Plancon, 82; Lillian Nordica, 215: Marie Wilt, 233; Amelia Materna, 231; Edouard De Reska, 239; Jean De Reska, 241; Paul Schumann, 119; Marcella Sembrich, 292; Hans Richter, 319; Richard Strauss, 323; Johann Brahms, 355; Gustave Mahler, 359; Richard Wagner, 364; Anton Rubenstein, 379; President Wilson; President Taft, 284; King Edward VII, 247-48. Empress Frederick; President Roosevelt, 279 and 286; Maurice Grau, 137; and William Jennings Bryan.

That is an imposing list. Few people ever have the opportunity of coming in contact with so many great ones, yet this is but a partial list of those mentioned in the book; and the book itself contains, of course, only a partial list of those who have crossed the path of this great woman.

In her account of these acquaintanceships, one catches a glimpse of the fine, humble spirit of the Madam. He sees her praising not only her friends but her rivals; he sees her standing respectfully in the presence of the President of the United States in the face of his request that she sit; he sees her admiration, her gratitude. From these glimpses he surely gets some idea of why common soldiers dared call her the greatest contralto of her time and one of the greatest of all time and a prima donna who has sung before kings and presidents, Mother Schumann-Heink.

During the class it would be well in those wards where there are portable Victrolas to have played some of Schumann-Heink's records.

Where it is impossible to secure the services of a Victrola, local singers, contraltos, preferably, might be induced to sing some of the songs which she especially loved.

Some of the simple songs mentioned in the book upon the pages recorded here are: "The Rosary," p. 324; "The Lord Is Mindful Of His Own," p 329; "Silent Night," "La Paloma," p. 327; and "The Lost Chord." Her reaction to American jazz and prohibition can be found on pages 332-339.

Her attitude toward the home is given succinctly:

"The fact is—say what you will to excuse it, about the high cost of living—women today don't want a home. Now, every man does want and expect a home when he marries. That is what he marries for—a home and children. Let the women look to it that a happy home life exists, for that is what keeps the nation up. And here is something else—and you needn't laugh at me—but cooking is one of the main contributions to a happy home. I'll bet that no man will laugh at this (if any man ever reads it!) You may call me old-fashioned; well, if that is old-fashioned, then thank God. I am!"

The following articles which deal with Madam Schumann-Heink may be available to some of the wards:

"Schumann-Heink, The Last of The Titans"—Good Housekeeping, 84: 16-19 (This is the book as it appeared in magazine form.) "Why I Live In California," by W. F. Minor, Sunset, October '28; "Lesson of Madam Schumann-Heink for

Rising Stars"—Literary Digest, Jan. 8, 1927. "Marion Tully and Older"—Nation, March 24, 1926; Portrait "Erd's Farewell"—Literary Digest, March 23, 1929; "Heroic Figure", O. G. Villard—Nation, 128, p. 401-02, April 3, 1929; "Opera's Favorite" — Commonwealth, 10-166, June 12, 1929; and as another view of Mary Lawton's ability as a biographer of the reporter type, "A Lifetime With Mark Twain," by Mary Lawton, a book published by Harcourt, Brace, and Company, New York.

Questions and Problems

1. Some one has said, "Miss Lawton has preserved the homely idiom and the delightful broken English in telling this story of Schumann-Heink." Do you like that or not? Give your reasons?

2. The same person said, "Mary Lawton has given us far more than a biography, for she has accomplished a miracle, and has deftly pinned the famous singer to the printed page where Schumann-Heink herself seems actually to live and talk for us." What device did Mary Lawton use to accomplish this result? Do you believe the statement to be true?

3. In what ways do Madam Schumann-Heink's remarks about other people reveal her own soul? Does that apply to us also when we speak of others?

4. Why do these characters which throng the pages of the book not appear as they actually are? Can any characters so revealed by any human being appear as they are? Is that fact a limitation of the biographer?

5. In reality, would you call this a biography or an autobiography? Why?

LESSON 4

Social Service

(Fourth Week in May)

Lesson 5—Crime and Delinquency

In this lesson we propose to deal with crime and delinquency, one of the most important branches of social and public welfare work. The materials presented here do not, of course, do justice to the subject. Class leaders, stake supervisors and others will therefore do well to consult any of the standard works on the subject which might be available in their local libraries. Two of the most reliable books on the subject are the following:

Gillin, J. L., Crimminology and Penology (Century, 1926).

Burt, Cyril, The Young Delinquent (Appleton, 1925).

1. *The Nature and Extent of Crime.*

Accurate data regarding the nature and extent of crime are practically impossible to get. In the first place, not all of the crime that is committed is reported to the police. Furthermore, the crimes which are reported are rarely ever tabulated for the public's use.

We present in the following tables, three sorts of data regarding crime and delinquency. Table 1, is taken from the U. S. Census Bureau's report of Prisoners for 1923. (Published by the Government Printing Office, 1926). It shows the offenses for which persons were committed to local and state prisons during the year 1923.

Table 1. Number of Persons Committed to Prisons in the United States during the year 1923; for Specified Offenses.

OFFENSE	Number committed.
Total	357,493
Drunkenness	91,367
Disorderly Conduct	53,359
Violating liquor laws	39,340
Vagrancy	28,030
Larceny	27,141
Assault	12,606
Violating traffic laws	11,493
Violating City ordinances	10,116
Burglary	8,574
Violating drug laws	7,103
Carrying concealed weapons	5,642
Fornication and prostitution	5,114
Fraud	4,766
Forgery	4,093
Homicide	3,906
Gambling	4,035
Robbery	3,584
Malicious mischief and trespassing	3,703
Non-support or neglect of family	3,660
Rape	2,149
All other classified offenses	17,193
Unclassified and unknown	10,519

The following table, Table No. 2, is compiled from the records of the Salt Lake Police Department, and is furnished through the courtesy of the Sociology Department of the University of Utah. The data show the number of arrests rather than—as in Table No. 1—the number of persons committed to prisons.

Table 2. Number and percent distribution of arrests made by the Salt Lake City Police Department during five year period, 1924 to 1928 inclusive.

Offense	Number	Per Cent.
Violating Traffic or Motor Vehicle Laws	28,129	53.2
Vagrancy (2)	8,604	16.3
Drunkenness	4,164	7.9
Violating Liquor Laws	2,931	5.5
Disorderly Conduct	1,535	2.9
Gambling	1,376	2.6
Sex Offenses (Except Rape) (3)	1,283	2.4
Larceny (4)	750	1.4
Violating Municipal Ordinances (5)	693	1.3
Assault (6)	589	1.1
Burglary	212	0.4
Trespassing	190	0.3
Robbery	108	0.2
Nonsupport or neglect of family	87	0.2

Keeping Gambling House	83	0.2
Carrying Weapons	70	0.1
Abusive Language	70	0.1
Forgery	63	0.1
Destroying Property	44	(1)
Resisting or Interfering with Officer	32	(1)
Homicide	27	(1)
Rape	23	(1)
Violating Drug Laws	22	(1)
Held for other Dep'ts of Justice (7)	1,223	2.3
All Others (8)	527	1.0
TOTAL	52,835	100.0

(1) Less than one tenth of one per cent.
(2) Such, for example, as begging, suspicion and vagrancy.
(3) Such, for example, as soliciting, resorting, adultery, fornication, keeping house of ill-fame, indecent exposure, bigamy, pandering, securing and transporting women for immoral purposes, etc.
(4) Such, for example, as grand and petit larceny, embezzlement, bad checks, receiving stolen property, shop lifting, etc.
(5) Such, for example, as the following ordinances: license, pool, closing, sidewalk, cigarette, smoke, health, dog, hotel, humane, "keeping lookout," etc.
(6) Such, for example, as simple assault, assault and battery, attempted murder, fighting, wife beating, battery, assault with deadly weapon, etc.
(7) For example, Juvenile court, sheriff's office, U. S. Government, state industrial school, etc.
(8) Such, for example, as arson, demented, commitment, witness, insulting women, etc.

Another type of statistics of delinquency is illustrated in Table No. 3, taken from the Survey of Boys and Girls in Salt Lake City, which shows the nature and extent of juvenile delinquency in a typically urban community.

Table No. 3. Number and percent distribution according to offense and sex of "out-Court" cases, Salt Lake Juvenile delinquents in Juvenile Court during the five-year period May 4, 1923, to May 4, 1928.

Offense	Boys		Girls	
	Number	Per Cent.	Number	Per Cent.
TOTAL	3783	100.0	490	100.0
Larceny	1585	41.9	54	11.0
Malicious Mischief	814	21.5	21	4.3
Truancy	444	11.7	125	25.5
Incorrigibility	322	8.5	202	41.2
Trespassing	122	3.2	3	0.6
Burglary	91	2.4	1	0.2
Drunkenness	62	1.6	6	1.3
Immorality	59	1.5	70	14.2
Smoking	58	1.5	1	0.3
Violation of Traffic Ordinances	44	1.2		
Forgery	10	.2		
All Other Offenses	172	4.5	7	1.4

Copies of this survey may be secured from the Rotary Club. The Business and Professional Women's Club or from the University of Utah Bookstore (from the latter place $1.10 post paid).

II. *The Cause of Crime and Delinquency*

Like many other social problems difficult of solution, the question: "What is the cause of delinquency?" has been answered most often in single—track terms. The classical notion—still explicit in the criminal law—holds that crime is the "perverse expression of a free will," the result of "an abandoned and a malignant heart." Modern psychology has, of course, greatly upset this view. Then there was Lombroso

and his followers who held that all criminals are throw-backs, so to speak, to a primitive type of human being; that criminality is hereditary, and so forth. Following the scientific exposure of this fallacy came another view—also fallacious—that delinquents are generally feeble-minded. Then the disciples of Karl Marx, the apostle of socialism, have insisted that crime is primarily the result of economic conditions. This view is equally objectionable because it underestimates all of the other known causes of crime.

Within recent years, scientific studies have proved conclusively that crime is due to no one cause. Crime is rather a uniform consequent of many different antecedents. Crime is a symptom, so to speak, and like a high temperature in human illness, for example, it can be associated with and the result of many different underlying causes.

The following quotations taken from the conclusians of a careful scholar who used scientific methods in his study of large numbers of delinquents, illustrates the best and most reliable view of the matter (Burt, The Young Delinquent, P. 577—):

"On an average, therefore, each delinquent child is the product of nine or ten subversive circumstances, one as a rule preponderating and all conspiring to draw him into crime."

All of which suggests that progress in the prevention of crime and delinquency will be achieved only when society is able and willing to deal with a variety of known, specific causes. That is to say, crime and delinquency can not be dealt with intelligently *en bloc,* any more than disease can be effectively treated or prevented *en bloc.* Just as there is no one universal panacea or palliative for all disease, neither is there one universal cause or treatment for crime and delinquency.

In English-speaking countries, the treatment of adult offenders ranges all the way from the death

III. *The Treatment of Adult offenders*

penalty to probation. Specifically, our penal system comprises: capital punishment, imprisonment, the fine, probation and parole.

Thirty-six American States retain the death penalty, chiefly as a means of punishing (?) the murderer or murderess. This dubious form of treatment is a vestigial carry-over from the Roman *lex talionis,* "an eye for an eye; a tooth for a tooth"; a law which was presumably superseded by Christ's law of love. A critical examination of the matter will convince one that the facts and the weight of argument are decidedly against this inhuman form of treatment.

Imprisonment in one form or another — penitentiary, reformatory, jail, house of correction, penal form, etc.—constitutes the core of our penal system, in this country, at least. It is felt that to isolate the offender, at hard labor for a shorter or a longer period, will not only deter him and others from crime, but will also reform him. The effects of the prison system are hard to measure, and it is very doubtful if there is as much deterrence or reformation affected, as is popularly believed. The tragic, not to say outrageous prison riots of 1929—notably at Auburn, New York, and Canyon City, Colorado—suggest that there is something radically wrong with our prison system in this country.

According to the U. S. Census Bureau Report of Prisoners, 1923,

it is unbelievably true that 47.4% of all persons committed to prison during 1923, were sentenced "for non-payment of fine." In other words, approximately one-half of all the people who go to prison, are poor persons who cannot pay their fines! Moreover, 23.2% or nearly one-fourth of those who go to jail because of their inability to pay their fines, are persons who are fined less than ten dollars. More than a decade ago, the British government practically solved this problem by allowing such persons to pay their fines on the installment plan, and to follow their employment and care for their dependents while doing so.

Perhaps the most intelligent of all the methods of dealing with offenders—a form which smacks least of vindictive punishment—is probation. It is a form of "suspended sentence" in which the convicted person is placed under the sympathetic care and supervision of a trained case-worker called a probation officer for a period varying from a few months to a year. All of the American States use this system for juvenile offenders and about half of them employ it for adults. Massachusetts has gone further than any other community in applying this form of treatment. At the present time the great majority of all her convicted adults are serving "suspended sentences" i. e., are on probation and not in prison. The system is economical as well as humane.

Parole is a similar device, except that it follows a prison term. It enables the prisoner, following good behavior, to serve part of his sentence on the outside. This device is growing in favor for the same reasons that probation commends itself. Trained social-workers, however, are indispensable to the success of both systems.

We shall not go into this phase of

IV. *The Treatment of Juvenile Offenders*

the subject as fully as it deserves because we have already devoted one full lesson to the subject, in the last series of lessons.

The outstanding feature of our modern approach to the treatment of juvenile delinquency, is our system of juvenile courts, and the forward-looking laws which support them. The essential idea underlying the system is well stated as follows:

"The purpose of the juvenile court is to secure for each child under its jurisdiction such care, guidance and control, preferably in his own home, as will conduce to the child's welfare and the best interests of the state; and when such child is removed from his own family, to secure for him custody, care and discipline as nearly as possible equivalent to that which should have been given by his parents." (A Standard Juvenile Court Law. National Probation Association Bulletin, 1926.)

Juvenile courts, however, do not work well unless they are supplemented by two important services, viz, (1) a behavior clinic for discovering the underlying causes of the child's misbehavior, and (2) a staff of trained probation officers to bring about reformation. To establish juvenile courts without also providing for these collateral services, would be like establishing a hospital, without providing for doctors, nurses, clinicians, etc., to deal with the patients' ailments.

Reformatories for juvenile offenders are sometimes very necessary. Children should be committed to these institutions, however, only

when all other devices—especially probation—fail.

The public schools can do a great deal to prevent delinquency, especially if equipped to detect and correct the early signs of character malformation. Here again the services of case-workers, psychologists, physicians and counsellors are indispensable.

Questions For The Further Stimulation of Thought

1. Is it possible to get accurate information regarding the nature and extent of crime in your town or state? Why not?

2. Ask any score of people at random as to their ideas of crime causation. Note the extreme variability in the replies. How do you account for this fact?

3. What accurate information has your local juvenile court furnished your community regarding the specific causes of juvenile delinquency in your locality?

4. Make a list of efforts which you think a typical community should make in order to minimize crime and delinquency.

5. What are the arguments for and against putting people to death for crime?

6. To what extent does your state execute murderers?

7. For what reasons do we put people in prison? What are the specific objections to the prison system?

8. To what extent are persons committed to prison in your locality for the non-payment of fine?

9. To what extent is probation for adult offenders employed in your community?

10. To what extent are physicians, psychologists, social workers, probation officers, psychiatric case-workers, etc., employed by your community for the diagnosis and treatment of criminality and delinquency?

Out Of My Thorn

By Helen Kimball Orgill

I wove my broken blossoms
Into a chaplet fair;
I treasured every tear drop
And strung a necklet rare;
And all the heart-felt longing
I made into a song—
O boon of sweet evolving,
From out my thorn and thong!
How fully have I tested
Deep joy and biting pains;
I've found that without losses
One never can have gains.

Notes from the Field

Box Elder Stake

Box Elder Stake:

The above group represents the characters in a one-act play entitled "How the Story Grew," which was presented by the teachers' department of the Third Ward of Brigham City, at their teachers' convention in October. The play is a little entertainment that deals with gossiping and its results. Although it is a humorous sketch and greatly exaggerated, yet it conveyed a message to every sister who attended the meeting, and each one went home with a resolve in her heart that she would not be guilty of spreading gossip about her friends. The story centers around a group of kind hearted and well meaning neighbors. A bit of gossip is thrown their way, and each one, in repeating it to her neighbors, adds enough of her own imagination, so that the truth is lost. It creates a great deal of consternation when the real truth is known.

Sharon Stake:

Sharon stake is the next youngest stake in the Church, but it is now fully organized, and promises a most successful year's work. Seven wards were taken from the Utah stake in September, 1929, and the Sharon stake was formed. On November 24, the first stake conference was held with a very gratifying attendance. Mrs. Julia A. F. Lund, General Secretary of the Relief Society was in attendance and gave the address for the General Board. Mrs. Evalina Reed, Utah County nurse, spoke on "Child Health in Our Community." Sharon stake board members, Mrs. Maud W. Partridge, Mrs. Lena Andreason and Mrs. Sarah Shaw also gave short addresses on "Child Health." "The Value of Play for Children and Opportunities in this Community," and "Recreation for Young Folks, Employment, etc." A short

report and greeting was given by the Priesthood President, A. V. Watkins. The music was under the direction of Sister Wells, and a beautiful number was furnished by each of the wards in the stake. The *Relief Society Magazine* means very much to the sisters of this stake, and they hope to increase their membership and also their subscriptions to the Magazine.

Alberta Stake:

The Alberta stake board members were very desirous of encouraging effort along the lines of "Better Homes," and "Increased Reading." After due consideration of these topics, they adopted the slogan "We stand for Better Homes Through the Increase of Wholesome, Intelligent Reading." This slogan was beautifully printed upon large sheets of white cardboard. One of these was presented to each organization by the stake representative attending the ward conference. The slogan was hung upon a wall of the ward Relief Society room where it served as a constant reminder. A twenty minute talk was given on the slogan by the stake board member, and a talk on practical suggestions for the betterment of our homes was given by a ward member. As a further inducement it was decided to have a poetry contest, in which the slogan should be the theme and title of the poems. Rules and regulations governing the contest were prepared. It was open to all Relief Society members and was conducted during the months of July and August, and eighteen poems were submitted. In keeping with the slogan, books were selected for the prizes and were awarded at the general session of the stake Priesthood meeting held in September. The prize-winning poems were published in the local newspaper. The stake board feels that these activities have produced the desired results; that more wholesome and intelligent reading is being done by the women of this stake than ever before. The board is pleased also that its member in charge of reading is enthusiastic and has worked out a very fine system for checking and ascertaining the amount and kind of reading done by the members of the stake.

This stake is outstanding in the very fine work that has been done through the clinics, some of the largest and most successful ever held in the province of Alberta. The first clinic was held at the School of Agriculture, a provincial government institution, which met the need temporarily. Three hundred and ninety-five physical examinations were made, 104 operations attended to, 391 dental examinations, and a great number of fillings and extractions which were very necessary. There was also an eye specialist present who conducted examinations. The sisters of the Alberta stake feel very much encouraged. They are trying to follow the instructions that have been given them along all lines of Relief Society work. Ward conferences have been held, and a very successful bazaar. The reports that come from our northern stakes indicate that the sisters are keenly alive to their work, and appreciate the opportunities that are afforded.

Organization and Reorganization

Zion Park Stake:

It gives the Presidency and General Board of Relief Society great pleasure to welcome into the group of stakes the youngest, Zion Park. The new stake begins its career un-

der very happy auspices, we feel, and we are delighted to welcome to our group of stake presidents, Sister Josephine Sandberg, president; Sister Augusta Wood, first counselor; Sister Mary A. Gubler, second counselor; Sister Mary W. Hall, secretary-treasurer. We congratulate the new stake on its choice of these sisters, and we are very sure that the Relief Society of the Zion Park stake is in very capable hands. Our best wishes are with it, and we are at the service of this stake, as of all others, for anything that we are able to do.

Nevada Stake:

The office is in receipt of a report of the reorganization of the Nevada stake Relief Society. President Mary E. Horlacher has been released at her own request. Mrs. Louisa C. Johnson has been named as president, with Mrs. Mathilda Swallow and Mrs. Ethel Matheson as her counselors. Sister Horlacher and her associates have been most diligent in their service in Relief Society work, and we feel that they retire from office with the blessing of the entire community.

Tooele Stake:

One of the most recent reorganizations which has been reported is that of the Tooele stake. On January 12, 1930, at the regular quarterly conference, Sister Maggie W. Anderson, who has served the Relief Society long and well in the capacity of stake president, was released, and Sister Lillian H. Anderson was sustained as president, with Sister Charlotte Fawson and Sister Mary E. Halladay as her two counselors.

We have always felt to congratulate these stakes on their able leadership, and we know that a wise choice has been made to succeed the sisters who have served long and ably in the work, and we congratulate the stakes on their present leadership as on their past. The love and best wishes of the General Board go to the retiring and the present officers of both the Nevada and the Tooele stake.

Juarez Stake:

Another reorganization this Winter is that of the Juarez stake. Official notification has come to the office that the stake has been reorganized, that Sister Fannie C. Harper was released as president, and Sister Nelle S. Hatch has been chosen to succeed Sister Harper. We feel that a wise choice has been made in naming Sister Hatch to this position of stake president, and we look for the same fine cooperation from the Juarez stake that has always existed with the General Office of the Relief Society, and our very best wishes are extended to Sister Hatch, with the hope that we shall be able to be of service.

As Sister Harper is retiring from the position of Relief Society president, we feel it is quite proper for us to express the sincere appreciation and great admiration we have for her excellent service covering many critical years. During this period there have been scenes that only the most courageous souls could face, but Sister Harper has always been equal to the emergency. Much of her splendid service came from her great faith in the people, and through her untiring efforts to serve their best interests in temporal as well as spiritual matters. We are quite sure that in her retirement from office she still cherishes the desire to be of service to her people, and we know that the love and best wishes of all our sisters accompany her in her retirement.

Who is your "boss" in the *evening*?

COURSES

Stenography
Typewriting
Bookkeeping
Penmanship
Arithmetic
Calculation

During the working day, your time belongs to your employer. But in the evening you are the "boss" of your own time. How you use it—how you plan your leisure hours — will determine your future success in life.

If you want a bigger salary check—a better position—then watch the evening hours when you are "working for yourself." Join the group of ambitious people who are attending our night school. Prepare for something better without losing a day from your present job—or a single penny from your pay. Call at office or mail your name for complete details.

L. D. S. Business College

Salt Lake City

Name .....

Address .....

Some Outstanding Incidents in Joseph Smith's Life

By Carter E. Grant, Principal Jordan Seminary.

Since the young Prophet Joseph was in many respects not unlike the rest of us during his latter teens, he responded naturally enough to the emotions of friendship and love for the fair sex. By the time he had reached his twenty-first birthday, December 23, 1826, he had found his "help-mate" and stood ready for marriage. We are told that Joseph was anxious, so also was Emma, but the parents of the girl, seemingly, were not.

Let us look at Joseph here for a moment. Exceptionally unique, if not singularly unusual, were his first twenty-one years. Joseph records that at the time of his marriage he had seen and conversed with the Father and the Son; had met Moroni on at least eight different occasions; at the Hill Cumorah four times he had viewed the golden records, the breast plate, and the Urim and Thummim; had beheld the "Prince of darkness surrounded by his innumerable train." He then adds, that in less than a year from that time, Moroni had promised to deliver the sacred treasure into his hands.

To get quickly at our theme, let's drop back a year and take a look at Joseph in October, 1825, a few months prior to his twentieth birthday. At this time, there came into the neighborhood of the Smiths, near the Hill Cumorah, Mr. Josiah Stoal from South Brainbridge, New York, advertising for workmen to go with him a hundred miles southeast near Harmony, Pennsylvania, and there aid in re-locating a long-lost silver mine. Stoal's interest in the mine had been aroused by some old documents, stating that in the hills near Harmony, certain Spaniards, in years gone by, had opened a silver mine of great wealth.

This fabulous and legendary tale so worked upon the mind of Mr. Stoal that he soon set about securing men for his undertaking. While he journeyed in the vicinity of the Hill Cumorah, there fell upon his ears a strange story regarding the Smiths, and of Joseph in particular. Thus thinking that such a rarely gifted young "Seer" would prove an asset of inestimable value in his project, he soon had the nineteen-year-old Prophet hired, and together they set off toward Pennsylvania. Joseph records that owing to crop failures of this year and to various other financial losses of his parents, Mr. Stoal's offer was an opportunity not to be set aside. It is hardly to be supposed that Joseph anticipated or promised in any manner whatever the use of his rare gifts to help satisfy Mr. Stoal's craze for riches.

Joseph informs us that during these days of prospecting, he was sent to board at the Hale home; there lived Isaac Hale with his wife Elizabeth, five sons and three daughters—catch the Bible names among the sons:— Isaac, Jesse, David, Reuben, and Alva. The girls were Elizabeth, Phoebe and Emma. It seems that some of these older children were married. Of the Hales the mother writes, "They were an intelligent and highly re-

spected family—were pleasantly situated, and lived in good style in the town of Harmony, on the Susquehannah River."

Speaking of Joseph's life before he left for Pennsylvania, the mother leaves us this important information: "He continued to receive instructions from the Lord, and we continued to get the children together every evening, for the purpose of listening while he related his experiences. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age." For "We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice; the sweetest union and happiness pervaded our house; and tranquility reigned in our midst.

"During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent; their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them." (*Era,* Vol. 5, p 257.)

Again the mother shows Joseph's early seership: "One day he said that he would give us an example," (of some of the Churchmen's hearts about them), "and that we might set it down as a prophecy; viz:—'You look at Deacon Jessup', said he, 'and you hear him talk very piously. Well, you think he is a very good man. Now suppose that one of his poor neighbors should owe him the value of a cow, and that this poor man had eight little children; moreover, that he should be taken sick and die, leaving his wife with one cow, but destitute of every other means of supporting herself and family—now I tell you, that Deacon Jessup, religious as he is, would not scruple to take the last cow from the poor widow and orphans, in order to secure the debt, notwithstanding he himself has an abundance of everything.'

"At that time, this seemed impossible to us, yet one year had scarcely expired when we saw Joseph's prophecy literally fulfilled." (*Era,* Vol. 5, p. 325.)

It was this extraordinary broad-shouldered, light - complexioned, blue-eyed, athletic-six-footer, bearing a native countenance of frankness and stability, that Emma Hale for the first time set her eyes upon, when, one evening late in October 1825, Joseph presented himself at her supper table, coming as a regular boarder. Emma likewise, was no child, being fully matured, charmingly proportioned, possessing jet black locks and dark sparkling eyes —a real woman, having passed her twenty-first birthday by more than three months. Almost immediately something more than friendship began springing up between the two. I dare say that in all the country around about no one could find a pair better mated, both being designated as "naturally good looking." Let me here digress a moment.

"The Prophet," wrote an English traveler in 1843, "is a kind, cheer-

ful, sociable companion.—As I saw the Prophet and his brother Hyrum conversing together one day, I thought I beheld two of the greatest men of the nineteenth century." An officer of the United States Artillery, who visited Nauvoo in 1842, exclaimed: "The Smiths are not without talent. Joseph, the chief, is a noble-looking fellow, a Mahomet, every inch of him!" A Congressman writing to his wife says, "He is what the ladies would call a very good-looking man." These statements I quote to inform the reader that not only was Joseph gifted in spiritual faculties, but possessed physical endowments at once congenial and attractive.

Of Emma, the Lord a little later declared (Section 25, D. & C.) "Behold thy sins are forgiven thee, and thou art an ELECT LADY, whom I have called." (The Prophet Joseph, when organizing the Relief Society, at Nauvoo, March 17, 1842, explained that an "Elect Lady" is one who is elected to do a certain work in the Church, and that this revelation was fulfilled when Emma was elected president of that organization. (See D. & C. Commentary, p. 173.)

In the same Revelation, the Lord continues, "And the office of thy calling shall be for a comfort unto my servant Joseph Smith, Jun., thy husband, in his afflictions, with consoling words, in the spirit of meekness.—And thou shalt be ordained under his hand to expound scriptures, and to exhort the Church, according as it shall be given unto thee by my spirit.—And verily I say unto thee, thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given unto thee, which is pleasing unto me, to be had in my Church; for my soul delighteth in the song of the heart, yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." This shows that the Lord was interested also in Emma. From that first day in October, 1825, when these two young folks stood facing one another until nineteen summers later, when Joseph was shot to death at Carthage, they moved through the persecutions of the Church as "twin-halves, born for each other."

Regarding the fruitless search for the silver mine, Joseph writes, we "continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging for it."

When the first snows of November, 1825, blanketed the rolling hills of Northern Pennsylvania, Joseph bade adieu to his dark-eyed sweetheart, and traveling forty miles northward into the State of New York, began working for the winter at the Stoal ranch, located some eighty miles from the Hill Cumorah, and a few miles north of Colesville, which was the home of the Knights. It was here in 1830, Emma was baptized, and this was the place also where the Prophet was first arrested and brought into court for trial.

Joseph does not inform us how often during the winter of 1825-26, he traveled the forty-mile trail to Harmony, neither does he mention visiting with his parents during this time. We can suppose, nevertheless, since Joseph seemed to believe that Emma would soon be his, that he related to her in detail his marvelous manifestations regarding the Father and Son; also Moroni and the precious golden records; the

Hill Cumorah and other events, ending, no doubt, by stating that the time was drawing near for the restoration of the true Church with its accompanying gifts and blessings. Imagine, however, the young folks' dismay, when Joseph told the story to Emma's parents; for they believed not a word of it. The little town of "Harmony" from that day forward ceased to be "Harmony". The tide of opposition soon began swelling, and although it ebbed at times, none of the family but Emma ever joined the Church.

We learn that during part of the summer of 1826, while Joseph was twenty-years of age, he was back home working with his parents. Of this year the mother writes, that immediately after the threshing was over, Josiah Stoal and Joseph Knight arrived from Colesville, a town seventy-five miles southeast, and purchased Mr. Smith's grain. "Joseph called my husband and myself aside," says sister Smith, "and explained, 'I have been very lonely ever since Alvin died, and I have concluded to get married; and if you have no objections to my uniting myself in marriage with Miss Emma Hale, she would be my choice in preference to any other woman I have seen. We were pleased with his choice, and not only consented to his marrying her, but requested him to bring her home with him, and live with us."

In contrast to modern methods of speedy love making, Joseph set out on the round-trip of more than two hundred miles with his wagon and team. When once at the Hale home, however, Joseph and his intended were soon laying plans for the future. Imagine their shock when upon placing their desires before Emma's parents, the whole affair was disrupted with the statement that Emma should not marry a "visionary man" nor one who possessed no lands of his own. Although Emma had passed her twenty-second year and reasoned her right to marry her own choice, the parents overruled.

Following a scene of tears, the date was postponed and Joseph went north to work at the Stoal ranch. Two months slowly dragged by, and the Prophet had passed his twenty-first birthday for about three weeks. Again he was at the Hale home. It was finally decided to have the ceremony take place thirty miles north near Colesville, the town where Emma's sister lived. Accordingly, on January 18, 1827, Squire Tarbill performed the marriage north of Colesville twelve or fifteen miles, near the Stoal home or at the Stoal home, Joseph does not say which. He does record, however, "Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with them that season", 1827, the year the plates were delivered.

Of the above events the mother continues, "And the next January (1827) Joseph returned with his wife, in good health and fine spirits." Can you see this mature couple ready to leave the Stoal's ranch, bidding them a fond farewell and then heading their bob-sleigh on a two or three days' journey toward the Hill Cumorah and the Smith home? How their souls must have burned as they looked forward upon the future!

Passing westward, Joseph no doubt, pointed out to Emma the various places of interest, saying words like these upon reaching the famous Hill Cumorah: "Think of it Emma! Four times already I have actually visited with Moroni up yonder among those trees, near the

top, there on the west side! Eight more months and the angel and I shall meet again. I can hardly realize the fact that then I am actually to receive the plates, the Urim and Thummim, and Breast Plate, hold them in my hands, and bring them home—Oh, how wonderful! Then how we shall work to learn the strange story they possess! Emma, you cannot understand how happy I am to know that you believe all my statements. You see, the angel has also told me repeatedly that the "fulness of the everlasting Gospel" is upon the records, just as it was delivered by the Savior to the ancient inhabitants of this land. I was also informed that I should stand at the head of the restored Church and that the new organization was to be the very "kingdom of God" as seen by Daniel to be 'set up in the last days.'"

Can you see this trusting young woman, nestling among blankets and covers against a cold winter wind, affirming in no mistakable terms her confidence in her husband's testimonies? Vaguely, however, did she dream, of the trying years ahead, or of the cost of becoming a joint-heir with a "dispensation-opener"—a real "Prophet" with "The Kingdom of God at Hand."

Our second chapter will narrate further facts regarding Joseph and Emma with special attention to the Plates and the Hill Cumorah.

A PARENT'S DESIRE

Would it not be a great joy to know positively that the financing of your child's future education was assured? This is accomplished through a BENEFICIAL LIFE CONTRACT.

Whether it be for the child's education or to start him out in business, or any other purpose, the money will be there, at the time you want it there. The insurance benefit must carry as designed by the parent. It cannot be revoked or altered in any way at the desire of the child.

The BENEFICIAL LIFE INSURANCE CO. now offers policies on the lives of children from the age of one day until age fourteen.

It will pay you to investigate this new BENEFICIAL insurance for children—insurance worth while.

Beneficial Life Insurance Co.

HEBER J. GRANT, President E. T. RALPHS, Gen. Mgr.

If It's a Beneficial Policy It's the Best Insurance You Can Buy

Pictures in the Fire

By Julia Collard Baker

The curling blue smoke and the crimson flame
That up thru' the chimney wind
Do nightly for me a picture frame
From memories left behind—
Holy visions that hang like pearls apart,
As a sweet old face I see,
While a song I hear, a prayer in the heart,
My Grandmother's song to me:
(Old Melody)
"Hush, my babe, lie still and slumber;
Holy angels guard thy bed;
Heavenly blessings without number
Gently falling on thy head."

Once again I see, in the firelight deep,
The same low rocking chair
And Grandmother hushing a child to sleep,
A child with flaxen hair;
As slowly she rocks and softly sings,
Through lips so worn and thin,
A sweet and holy nursery rhyme—
My Grandmother's song and mine:
(Old Melody)
"Soft and easy is thy cradle;
Coarse and hard thy Savior lay,
For his birthplace was a stable,
And His softest bed was hay."

And still at twilight they come again,
Those dear loved pictures so blest:
A homely old room and a blessed refrain,
A sunny head lying at rest,
A sunny head prone on a breast so warm;
(And dreamily comes the old Rhyme).
Pictures of innocence, love and charm—
My Grandmother's picture and mine:
(Old Melody)
"How much better thou art tended
Than the Son of God could be,
When from heaven He descended
And became a child like thee."

Self-Reliance

DOROTHY CANFIELD FISHER

By Lais V. Hales.

Many mothers shut up in their various homes are doing their *unprepared* best for their children. Some of them have read books on child psychology. But they are inexperienced, having had no practice in the art of child raising. Too many of them are entirely occupied with the material care of their children and their home. They are hurried and distracted by innumerable details of their occupation. They do not have time to put into practice the sound principles that in theory they know very well. It is for such mothers, at such moments when child psychology is most needed, that Dorothy Canfield Fisher wrote, and re-issued fifteen years later in 1929, her sane, kind, helpful book, Self-Reliance.

The Self-Reliant Child

Modern discoveries in psychology indicate that self-reliance in children is most important. For the child who has not the soul of a parasite it is neither happy, natural, nor congenial to spend long and impressionable years dependent on others. Their self-reliance is bound up with their self-respect. "Many of the disagreeable doings of children, from bragging and bullying to teasing and cringing, from "showing off" to morbid shyness, are found to be their despairing, inexpert attempts to escape from inferiority to equality." The cultivation of self-reliance is necessary in order that the child may meet life standing alone; in order that he may escape from the "modern dragon of the inferiority complex."

Mrs. Fisher realizes the vast amount of work and time required on the part of parents to help the child toward self-reliance. But nothing, she feels, is more worth while than an honest effort to improve the relations of parents and children. After once taking on the responsibility of children there is no going back. Regret is vain. Parents have burned their bridges behind them. The best program for them is to "do the best they can, and every day to make that best a little better."

The Finest Work

Parents should feel that there is nothing comparable to "the job of bringing up children, for interest, for unexpectedness, for sanity and laughter, and health and joy." A study of child psychology lessens the dangers of being a child. When a mother finds that authors do not agree on problems relating to children, let her summon to her aid her firm independent common sense. Much that Mrs. Fisher writes about, thoughtful parents know, but it is often a good thing to have them set down in a book, for "we are apt to forget in the bewilderment and fatigue and even disheartenment which at times inevitably confuses a parent's mind."

The whole trend of American life seems to be away from the old, plainly visible, individual responsibility. The conveniences of modern

life our children unthinkingly accept, thus falling into habits of inertia and moral flabbiness—habits that kill self-reliance and initiative.

Teach Self-Reliance

Self-reliance can be taught in early childhood. When your four-year-old is confronted with an obstacle, do not encourage him to come to you for help. Let him solve it himself with your guidance. The healthy infant is straining every nerve to "do for himself." No child is naturally passive." A little boy who at two does not ask to be lifted up on a sofa, but goes and gets a little stool to climb up and down, has set his feet on the path which leads surely and certainly to self-reliance.

As soon after five as possible the child should have some work of the household to do himself. This should be definite, regular work, light, quickly accomplished, and closely related to his own life. Do not pounce spasmodically on him to "run errands" etc. for he likes to feel that when he has done his day's work, his time is for the most part his own. Respect his little dignity, but by all means give him responsibility. A six-year-old can sew on buttons, complete his toilet, decide which clothes he will wear, care for his play-room, consult the thermometer as a gauge as to the necessity for wraps, etc. Show him the relationship of these tasks to his life and he will work willingly. Steep his early life in an atmosphere colored with energetic, purposeful action. Surround him with raw materials that continually tempt him to do things for himself. "Children should spend as little of their precious youth as possible hankering after ready-made possessions, and as much time as possible creating for themselves the things they desire. Give the child games, sleds, roller-skates, modeling clay, a carpenter's bench, crayons, tools—things either to create with or to use as means to learn dexterity.

Take Trips With Children

Every one of us to some degree is a Robinson Crusoe. The parents should go Robinson Crusoeing together. "Family hikes" branch out many new interests and influences, leading toward the habit of self-reliance and the goodly habit of comradeship between parent and child. A boy whose family "has always been his (gang) needs and will seek no other."

Children will have social life whether we like it or not, and the "best we can do is to try to color their social life with wholesomeness, spontaneity, and true light-heartedness, rather than with vanity, competition, self-seeking and egotism. Train them not to depend for their social life on the cumbrous social machinery but to create it themselves. Let their parties be as spontaneous as possible with the children doing the work and arranging. Helplessness and lack of resource and initiative in the matter of pleasant social intercourses are likely to be punished by more or less complete isolation, which makes an adult most unhappy, to say nothing of a child.

Teach Them How To Spend

Children should be taught financial self-reliance and responsibility. Money-spending is quite as important as money-getting. Let them in on the discussion as to the apportioning of the family income. Take them occasionally on well-regulated buying trips. As the child grows older, and has absorbed the family

atmosphere of systematic and well-proportioned expenditures, he can be trusted with an allowance of his own. Knowing from such experience that buying is one of the vital processes in modern life, he will never fall into the slip-shod method of hand-to-mouth buying.

Mrs. Fisher feels that allowances large or small will do no good unless the child has before him a daily example for forethought in expenditure. The key to the situation is the budget system. With it, no matter how rigid the economy needs, there are harmony and responsibility. Continued experience with real cash and its exasperating way of vanishing into dentists' bills, etc., is a great inculcator of reasonableness in the matter of money. The one thing to be avoided is the practice of doling out irregular additions to the child's allowances, under pressure from the child.

These and many other important issues in the home are discussed by Mrs. Fisher in Self-Reliance. The latter part of the book is devoted to the relationship between the schools and the parents of the children within the schools. Mrs. Fisher is always sane and helpful. Her decisions are wise, thoughtful, practical. *Self-Reliance* offers explicit help to all members of the family and can well occupy a prominent place on the shelf of reference books in the home; it is a companion volume to *The Charm Of A Well Mannered Home,* which we discussed last month. Parents who read these books will realize the stupidity of that oft repeated parental wail—"I can't do anything with my children."

THE GREAT HELPER

The Great Helper in home, factory, mill and office—

Efficient, economical and dependable and CLEAN—
With no days off or evenings off, is—

Electric Service

May we remind you of our combination rates—call at our nearest office, or telephone for a representative to call and explain in detail the helpfulness of electric cooking, refrigeration, water heating and many other operations in the home. He will show you leisure hours in the electric home that mean the disappearance of kitchen drudgery and household tasks. In their place Electric Service brings time for woman to do the many things she has longed to do, but could never find time for because of the excessive toil that always prevented.

In business, farming and manufacturing and the mining and processing of raw material high in the hill is available. We will be glad to have our specialists cooperate with you. A call at our nearest office will bring these expert advisors. Of course, it is with no obligation on your part whatever and at no cost.

UTAH POWER & LIGHT CO.

Efficient Public Service

The Quest

By Bertha A. Kleinman

The happiness for which your life is quest
Is neither here, nor there, nor east, nor west;
You cannot find it all the world around,
For happiness is never to be found;
Who finds himself and his capacity
Beneath the false conventionality
Of self to self—to him it shall befall—
The reach, the flight, the substance of it all.

Who finds his place amid the surge and press,
That other lives their fullness shall express,
Has found it all, the entity, the best—
Lo! happiness has then encrowned his quest.

Ninety-Four Years Young

By J. A. Washburn

With eyes slightly dimmed but a memory grown brighter with years, Aunt Mary greeted her visitor with her characteristic smile. Though ninety-four years have passed over her head, her slight figure is straight and her step light. Dates and happenings of the distant past were recalled as vividly as those of yesterday.

"I wait upon myself," she said as she busied herself about her clean, snug little cottage at the corner of town. But she does more, for she always has time to take part in the joys and sorrows of both the young and the old. Dispensing cheer and encouragement is as natural to her as for the sun to radiate light.

Mary Shumway Westover was born in Massachusetts, October 27, 1835. At the age of seven she moved with her parents to Nauvoo, Illinois, where she passed through the trying experiences incident to the Mormon persecutions of those days. Though but a slip of a girl, those trying scenes are stamped upon her memory with a clearness that time cannot erase.

To the question, "Do you remember the Prophet Joseph Smith," she answered? "I remember him well. I loved to be in his presence and hear him speak. Once I heard him preach at the funeral of a man (King Follett) who had been killed while working on the temple. The funeral was held in a grove and the rain began coming down in torrents. As the people began moving away to find shelter, the Prophet promised that if they would remain quiet and pray in their hearts, the storm would cease. Then I saw through a break in the trees that the clouds were dividing. The rain stopped falling at the grove though it seemed to be pouring down all around. I knew then, that Joseph Smith was a true prophet."

She laughed as she told this little story which was current in Nauvoo. "It was a time when the Prophet was in hiding from his enemies, and the officers were in town looking for him. They saw a little boy flying a kite and asked him if he knew where Joseph Smith was. The lad replied, 'He went to heaven this morning on Uncle Hyrum's gray mare, and I am sending up his dinner on this kite'."

"I remember the time," she continued, "when father returned from the meeting where Brigham Young was transfigured. Mother and I did not go to meeting that day but father told us all about it. That is not just an idle story. It really happened, for my father saw it and told us at the time.

"I attended one dedicational service at the Nauvoo temple, but I do not remember which room. The thing I remember best about the temple is the twelve large oxen on which the font rested.

"Our wagons were the first to cross the river at the time of the exodus. They were ferried across on a flat boat February 2, 1846. There had been a thaw, and the boat was kept busy until the river froze over again and the wagons could cross on the ice. I remember that in the middle of the stream we had to stop to let a great block of ice pass. After we had crossed there was some rain and a little snow."

The company in which she traveled continued to a point about 100 miles west of Winter Quarters

near a Pawnee Indian village. They were instructed by Brigham Young to remain there for the winter if conditions would permit. Thirty-eight of the fifty families moved still farther west, where they spent a hard winter, while her father with the other families returned to Winter Quarters.

"It was a hard winter," she said. "Not so much for the lack of food, but because of the chills. We just shook all winter long. I don't know how father got the money to pay for them, but he went into Missouri and bought a load of supplies, though he shook with chills all the way. We lived in a log cabin with a dirt roof and a dirt floor."

The saddest event of that winter was the death of her mother. She was now left to the care of her foster mother, her father's plural wife.

In the spring of 1847 her father, Charles Shumway, and her brother Andrew, were called to go with the pioneer company to the west. Not long after their departure, her little three-year-old sister died.

"Those were trying days," she said as tears filled her eyes. "My mother and sister dead, and father and brother on their way to an unknown land."

"What do you remember best about your experiences while crossing the plains," she was asked? "Buffaloes," was the answer. "Oceans of them. Sometimes we could see them, it seemed, for miles in all directions. It took only a few minutes to provide fresh meat for the whole company.

"Once our cattle stampeded. The wagons had been arranged in a circle to form a corral. During the night something frightened them and they all made a break for an opening. One of the oxen jumped entirely over a wagon where a girl was sleeping without waking her up."

She crossed the plains in Jedediah M. Grant's company, arriving in Salt Lake City October 12th, 1847. Here she met her father and brother and lived in the fort for two years. Her first school teacher was W. W. Phelps. For pastime she and her friends bathed in the warm springs and gathered berries and segoes.

In 1849 her father was called to Manti and later to Payson, where he operated a saw mill. While living in Manti, Joseph Allen struck an Indian who had tantalized him to the point of desperation. The Indians soon gathered and after a council of war, demanded the lives of two men. The two men selected by them were her father, Charles Shumway, and Darwin Chase. The matter was finally compromised by brother Allen giving up his two oxen. The people all contributed a little and bought him some more.

At Payson, she experienced all the thrills, excitement, and worry of the Walker War. After the war they moved to Big Cottonwood, where she met and married Charles Westover in 1856. Her husband was called to St. George, where he was a veteran threshing machine man in southern Utah almost to the day of his death.

During her residence in the southern part of the state, she lived at Pine Valley two years, Pinto, ten years and Hamblin, eight years. While at Pinto a great flood came and carried away all they had. It was Sunday, and she was alone in the house with Grandma Westover. All at once, she discovered that the house was surrounded with water and the front part of it was soon washed away. They were rescued by two young men who came and carried them to safety.

The town of Hamblin, in those

days, was a rather desolate place. One night while she was alone and pondering over conditions, she said aloud to herself, "How long must I remain in this place?" A voice from behind her seemed to say, "Eight years." Sure enough, she lived there just eight years.

In 1889 she moved with her family to Huntington, Emery County, Utah, where she now lives. All her life she has been a faithful, enthusiastic worker in the Relief Society and other organizations of the Church. She is known far and near for her cheerfulness and kindness. To know her is to love her. October the 27th, last, she was ninety-four years old. May she live as long as life seems a pleasure.

A Widow's Protective League

By Elizabeth Cannon Porter

To keep widows from being imposed upon and to educate them in the handling of their finances, is the object of the Widow's Protective League organized in Los Angeles three years ago. Realizing that the weakness of women through the ages has been a lack of organization, it aims to supply a need. The movement is being taken up in other cities and states, and will eventually be national in its scope.

Unscrupulous persons who expect perquisites through dealing with women unused to business responsibilities find the League a check on their operations. Also, by re-financing, it has done much to remove that age-old bugbear of widows—foreclosed mortgages.

A widow who had been injured in a traffic accident found her case being postponed and delayed day after day, with the result that she was nearly fainting on her crutches. The League's Legal Committee, composed of nine women garbed in black and white, attended the trial, succeeded in having the case speeded up, and the woman won her award. An aged lady who had been traded enough German marks to paper a room in exchange for some perfectly good stock, had the trade reversed through the activity of the League.

A prominent business man who had let his notes to a woman become outlawed decided to pay them when the organization took up the matter. He couldn't afford the publicity. It would injure his business reputation. This Widow's League was instrumental in sending dishonest oil operators to Leavenworth.

It led a campaign against loan sharks, reduced usury, investigated a cemetery swindle. Its real estate ramifications are multiple. It investigates the status of bonds and other securities, collect rent, locates people who disappear.

For the education of women it conducted a class in popular law in the evening. One night a month is given to lectures. Among the speakers secured were Georgia Bullock, woman police judge, and Nick Harris, head of a popular detective agency.

The latter outlined the career of "Bluebeard" Watson now serving life in the California penitentiary. According to this criminal's confession he had married and victimized thirty-six women. He was finally caught when a "wife" who had let him have $3,600 became suspicious over his frequent absences, and engaged detectives to apprehend him.

The speaker also told the story of the trunk robber. This man had

onstructed a special trunk in which e had himself hidden and trans-orted to the vaults of a Holly-ood Storage Co. His object was o plunder the place and have him-elf removed, still in the trunk, the ext day. He engaged a 17-year-ld boy to haul the trunk. They ere overheard plotting in a local otel room with the result that they ere arrested. Chandeleria was ent to prison for 7 years. As he ad spent 7 years in constructing the geniously devised trunk, his asted effort represented 14 years all. He might have grown rich n constructive work in that time.

The Widow's Protective League lso undertakes reforms in legisla-ion. In Utah a widow can obtain ten-dollar-a-year rebate on her axes. In Arizona a widow has 2,500 exempt; that is, she has to ay taxes only on the property over nd above that amount. California vidows are trying to get a $4,000 exemption. Naturally, the large tax-payers and corporations oppose this move.

The colors of the League are black and white. Its insignia is a pin of outspread Egyptian wings—for protection. The applicant pays $5 for her initiation fee and pin. Thereafter she pays $5 a year. This entitles her to free legal advice from the Leagues' Counsel. Where debts are collected by the organization 5% is paid into the treasury for the services.

Women widowed by death or divorce are eligible, but the Widow's Protective League will not handle alimony nor domestic relations cases and thereby probably saves itself a world of trouble.

Lillian Pascal Day, a syndicate writer, inaugurated the movement. The idea grew out of unfortunate experiences of her own widowhood. She is ably assisted by a superb corps of women.

A March Reverie

By Helen Evans

Young March came to me one day; it said:
Oh, how I love the world,
My frolic and fun are ne'er at an end
'Till my whole long month is dead.

To the feeble and old I am harsh, they say,
For my winds are cold and skies oft grey;
But I am youth with a carefree air
And I laugh my whole time away.

Fair promise I bring sometimes, to you,
Though my nature is fickle indeed;
Oft I smile as the sunbeams dance
And earth's life's lease is built anew.

Radio's Debt to Farming

Whimsically speaking, radio owes a debt to farming. This debt is owed for a word that was borrowed—a word that radio today cannot get along without, a word that is heard daily by anyone who owns a receiving set. That word is "broadcast," or any of its various forms and derivatives.

The word "broadcast," as noun, adjective, adverb and verb, was in the dictionary long before the wonders of modern radio were realized. It referred, however chiefly to the sowing of seed in agriculture.

As confirmation, consider this definition quoted from the pages of Webster's New International Dictionary, showing the early use of the verb "to broadcast:" "To scatter or sow broadcast; to disseminate widely;" and this definition of the adjective "broadcast:" "Cast or dispersed in all directions, as seed from the hand in sowing; widely diffused."

The definition of the modern practice of radio broadcasting is as follows, showing how the word has extended its meaning to the present specific use: "To send out from a radio transmitting station information, lectures, music, or messages of any kind by radiotelegraph or radiotelephone, for the benefit of an unlimited number of receiving stations."

The Grace of the Roadside Trees

By Bertha A. Kleinman

Let me rear by the side of the road,
Where the press of life goes by—
Not alone the walls of a fair abode
To domicile such as I;
Let me rear a naive cathedral aisle,
With its arches flung to God,
Where the leaves spray over the dusty mile
And dapple the roadside sod;
Where feet that seek no hearth of mine
May slow to their leisured ease,
And hearts may lift to the throne divine
For the Grace of the Roadside trees!

FIRST CALL for SPRING PLANTING

Start your planting now! Many varieties of trees, shrubs, plants and flowers should be set out now to give their root systems a chance to become firmly fixed in the soil by the early season rains.

We'll be glad to advise you just which varieties to plant now. Phone us.

Write Today For Our Free Seed and Nursery Book

PORTER WALTON CO.

Salt Lake City

"The Sparrow"

By Leah Harrison

O joyous little sparrow,
He sings amid the cold,
He's happy though he's
shivering—
It seems that he would scold
The people who go grumbling
The happy, live-long day.
He feels, if he were human,
He'd know a better way.

"YOU CAN'T GO WRONG"

THAT'S WHY WE SAY

"Buy Blue Pine Food Products"

and if for any reason your purchase is not entirely satisfactory, go to your Grocer and he will refund your money.

Scowcroft's

BLUE PINE FOOD PRODUCTS

RELIEF SOCIETY

Books of Study for the

1930 LITERARY LESSONS

These Books Are Now Available

A Son of the Middle Border	$1.00
The Lost Commander	3.00
Joaquin Miller	1.75
Schumann-Heink (A new and cheaper edition)	2.50
Life and Letters of Emily Dickinson	5.00

Postpaid If Money Accompanies Order

Order Now

Deseret Book Company
44 East on So. Temple

"FOR THE ADORNMENT AND PROTECTION OF ALL SURFACES"

Bennett's

Property Life Insurance

PURE PAINTS
VARNISHES
ENAMELS

Bennett Glass & Paint Co.
Salt Lake City

Sego MILK

for Puddings
Pies *and* Custards

Cream's Rival

At All Grocer's

Temple and Burial Clothes

COMPLETE SUITS FOR MEN AND WOMEN

Variety of Grades and Prices

Prompt and Careful Attention To Mail—Telephone—Telegraph Orders.

Open Daily, 9 a. m.—5 p. m.

General Board Relief Society

Phone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

Complete Printing and Binding Service

OFFICE AND BANK FORMS

RULING AND BOOK BINDING

SPECIAL ATTENTION TO MAIL ORDERS

We offer special prices on binding Church Magazines. These volumes should be preserved as valuable additions to your library.—Write us about them.

The Deseret News Press

29 Richards Street Salt Lake City

Relief Society Women---
Attention!

After sixteen years of service to the people, the BURIAL CLOTHES DEPARTMENT of the Relief Society takes this opportunity of expressing appreciation to you for your co-operation and patronage, which has contributed to the growth and stability of the Department.

The Presidency of the Church, realizing the needs of the people, authorized the establishment of the Department in 1913. Since that time it has endeavored to serve the people.

The Burial Clothes Department desires to announce that it has on hand a large and complete stock of temple and burial clothing in a variety of materials. There are suits for men and women, and burial clothing for children, including tailored suits for small boys.

We give prompt and careful attention to mail, telephone and telegraph orders, and prepay postage and express charges.

When YOUR Building BURNS

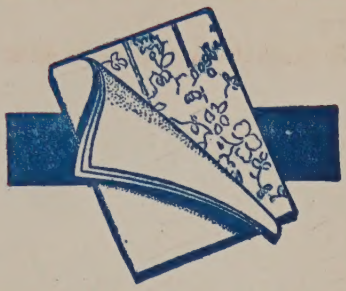
There's a certain amount of comfort to know that should fire destroy *your* building tonight that you are covered by fire insurance. Such insurance will indemnify you for the loss incurred and allow you to *rebuild* without financial hardship. It's worth a good deal to have this protection in these times.

See our agent in your town

UTAH HOME FIRE INSURANCE CO.

HEBER J. GRANT & CO.
General Agents

20 South Main Street
Salt Lake City, Utah



Beautify Your Walls

A new profusion of authentic wall paper designs, at a wide range of prices.

Use LOWE BROTHER High Standard Paints, products that emphasize economy through quality.

Wall paper samples and paint color charts free on request.

PAPER HANGERS: YOUR SAMPLE BOOK SETS now ready—call or write!

SALT LAKE GLASS and PAINT CO.
33-35 East First South
Salt Lake City

OVER FIVE MILLION DOLLARS IN MORTGAGE INVESTMENTS

On January 1st, 1930, the outstanding mortgages negotiated through our Loan Department were in classification as to ownership approximately as follows:

Purchased by Insurance Companies	$3,000,000
Held by Individual Investors	1,500,000
Sold to Banks and Trust Companies	750,000
Loans unassigned	350,000

Over a 28 year experience in business, no investor, either corporation or individual, has ever been asked to wait for the payment of interest or principal as same has matured. No losses have been sustained by purchasers of our Mortgage Investments.

ASK FOR OUR LIST OF WELL SELECTED MORTGAGES FOR SAFE INVESTMENT

NET YIELD 6%

ASHTON-JENKINS COMPANY

32 South Main St. Established 1902 Salt Lake City, Utah

MRS MARTHA A F KEELER
440 NO 3RD EAST
PROVO UTAH

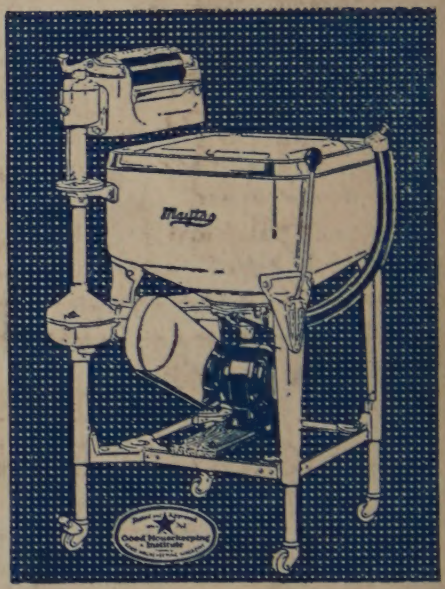
NEVER BEFORE

A Washer With a ONE-PIECE Cast-Aluminum Tub - - - -

The NEW MAYTAG

The NEW Maytag gives you a ONE-PIECE, cast-aluminum tub, moulded in Maytag's million dollar aluminum foundry—quality construction that assures permanent beauty and efficiency—keeps water hot for entire washing—holds four gallons more than ordinary washers.

The NEW roller water remover has an enclosed, positive-action, automatic drain. The NEW quiet, lifetime, oil-packed drive and many other notable new features produce new results and greater convenience—Maytag's latest and greatest achievement.



PHONE for a trial washing with the NEW Maytag in your own home. If it doesn't sell itself, don't keep it. Divided payments you'll never miss.

MAYTAG INTERMOUNTAIN CO.

Distributors

211 South State Street

Maytag Aluminum Washer

Salt Lake City, Utah